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## THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend G. R. Stafford, of the School of Religion Alumni Association; and Mr. Julian Lindsay, representing the students of the School of Religion.

Correspondence should be addressed to *The Duke School of Religion Bulletin*, Box 4923, Duke Station, Durham, N. C.

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The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

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# THE DUKE SCHOOL OF RELIGION BULLETIN

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## N. EDWARD EDGERTON SCHOLARSHIP FUND

Mr. N. Edward Edgerton, of Raleigh, N. C., an alumnus of Duke University of 1921 and vice-president of the Duke University Alumni Association, has established the N. Edward Edgerton Scholarship Fund in the School of Religion. This participation in the Duke Centennial Fund by Mr. Edgerton is one of a number of similar actions by friends of the University. It is especially interesting to alumni and friends of the School of Religion as being the first specific donation for the exclusive benefit of the School of Religion that has been made by anyone since the opening of the School of Religion in 1926.

The purpose of the Edgerton Fund as specified by the donor is a "scholarship or scholarships to be awarded only to student candidates for the B.D. Degree in the School of Religion in Duke University. The awards shall be annually or so often as the income from the investment permits, which shall be made by the Scholarship Committee of the University on recommendation of the Committee from the Faculty of the School of Religion. In awarding the scholarship or scholarships, preference shall be given to a child or children of the donor."

Payments into the fund will begin this year and will continue until 1941 until the amount of the initial subscription has been supplied. Details of the award of scholarships from the fund will be worked out by School of Religion officials.

Mr. Edgerton is President of the Raleigh Bonded Warehouse Co. He is a distinguished amateur golfer, as well as an expert amateur photographer, active in the Kiwanis Club, the Chamber of Commerce, and Edenton Street Methodist Church in Raleigh.

## CENTENNIAL SYMPOSIUM ON MODERN RELIGIOUS PROBLEMS

The fourth in the series of Duke Centennial symposia will be held on March 20-21, 1939, and will be devoted to the consideration of "Modern Religious Problems." One session will be given to the problems of the modern pastorate and will be under the direction of Dr. Allan K. Chalmers, pastor of Broadway Tabernacle, New York City. The issues affecting the relation of church and state especially in the totalitarian states will be discussed by Charles E. Raven, Regius Professor of Divinity, Cambridge University, and Canon of Ely. "Religion in the Southern States in the Twentieth Century" will be the subject of an address by Bishop Ivan Lee Holt of the Methodist Episcopal Church, South. Contemporary religious thought in Europe and America will be discussed by Professor Emil Brunner, the distinguished Swiss theologian, now of Princeton Theological Seminary, and Professor R. L. Calhoun of Yale University. Dr. Charles Clayton Morrison, editor of *Christian Century*, and Dr. H. Paul Douglass, editor of *Christendom*, will be the speakers at a session devoted to the problem of Christian unity. "The Preacher Looks at the Church" will be the subject of an address by Dr. George A. Buttrick, President of the Federal Council of Churches of Christ in America. At the same meeting a prominent layman will present the viewpoint of the laity toward organized Christianity.

It is hoped that a large number of the alumni of the School of Religion will return to the campus for this symposium. There has never been, with the exception of the annual meetings at Commencement, a homecoming day, primarily for the alumni of the School of Religion. It had been hoped that the new graduate dormitory would be completed by March 20 so as to accommodate the alumni returning for the symposium. The dormitory, however, will not be finished by that date but arrangements are being made to secure special rates for the alumni in the hotels and rooming houses in the city. Since sixty per cent of the alumni of the School of Religion are now located in North Carolina, South Carolina and Virginia, it is hoped that there will be a large attendance.

## DUKE AND THE WORLD CRISIS

## THE FACT OF A WORLD CRISIS

Professor Pitirim Sorokin of Harvard recently asserted: "The organism of the Western society and culture seems to have not merely a number of local or superficial ailments, but to be undergoing one of the deepest crises of its life."<sup>1</sup> This opinion is not an isolated one. Henry Adams wrote, eighteen years ago: "I apprehend for the next 100 years an ultimate, colossal, cosmic collapse. . . . Science is to wreck us."<sup>2</sup> Of late years the warnings have risen to a chorus: "Capitalism is breaking down," asserts Reinhold Niebuhr;<sup>3</sup> "The old order is breaking up," agrees Stuart Chase;<sup>4</sup> "Our civilization is in danger of collapse," says Prof. C. E. M. Joad;<sup>5</sup> "Complete destruction of civilization is quite within the bounds of possibility if another world war be precipitated," avers ex-President James R. Angell of Yale;<sup>6</sup> "Appalling manifestations of disintegration seriously threaten the very foundation of our civilization," Cordell Hull tells us;<sup>7</sup> "(We live in) a world rushing toward destruction," proclaims Lorine Pruette;<sup>8</sup> "Civilization is on the edge of an abyss," Merle E. Curti asserts;<sup>9</sup> and "We are witnessing nothing less than the death of what has been called modern civilization," concludes Michael Williams.<sup>10</sup> "What does all this add up to?" asks the editor of *The Christian Century*. "It is not to the arrival in Europe of a new dark age, when the last controls exercised by an international order which has been disintegrating since 1914 are finally being destroyed? Here is a world revealed in which the pledged word is meaningless. Here is a world in which terror is triumphant. Here is a world in which ruthlessness is the requirement of successful statecraft. In such a world, what can lie ahead but misery and anguish; a reversion to the brute; a society in which trust is unknown and men's days are lived under a continual and corroding fear?"<sup>11</sup>

<sup>1</sup> *Social and Cultural Dynamics*, 1937, Vol. III, pp. 532-535.

<sup>2</sup> *Letters of Henry Adams*, 1892-1918, edited by Worthington Chauncey Ford, quoted in *Books*, Sept. 4, 1938, p. 1.

<sup>3</sup> *Christian Century*, Vol. 52 (April 10, 1935), p. 474.

<sup>4</sup> *Nation*, Vol. 143 (Nov. 21, 1936), p. 599.

<sup>5</sup> *Scribner's*, Vol. 98 (Aug., 1935), p. 111.

<sup>6</sup> Associated Press dispatch, April 6, 1937.

<sup>7</sup> *New York Times*, Aug. 21, 1938.

<sup>8</sup> *N. Y. Herald Tribune Books*, Feb. 27, 1938, p. 5.

<sup>9</sup> *N. Y. Times Book Review*, June 21, 1936, p. 4.

<sup>10</sup> *Commonweal*, Vol. 22 (Sept. 20, 1935). pp. 487-488.

<sup>11</sup> *Op. cit.*, Sept. 28, 1938, p. 1151.

## DIAGNOSIS OF THE CRISIS

To a remarkable extent diverse observers have agreed in their interpretation of the nature of this crisis. Professor Joad puts it thus: "A distinguishing feature of our civilization from which, as it seems to me, most of our familiar troubles spring . . . is its lopsidedness. It is lopsided because of the disparity between our mechanical skill and scientific knowledge on the one hand and our political and social wisdom on the other, between our power over nature and the use to which we put it."<sup>12</sup> Gerald Heard offers the following diagnosis: "We have today increasing neurosis, economic friction, and international anarchy, not because of any economic shortage, but wholly because men are unable to find an ethic and an ideal as clear and objective, as scientific and efficient as the technique whereby they have mastered their environment."<sup>13</sup> Sorokin offers this analysis: "It is the crisis of a Sensate culture, now in its over-ripe stage. . . . The night of the transitory period begins to loom before us. . . . Beyond it, however, the dawn of a new great Ideational culture is probably waiting to greet the men of the future."<sup>14</sup>

Other similar opinions might be cited.<sup>15</sup> These statements are not evidence of the facts which they allege. But it is not difficult to support such opinions with considerable evidence, first as to the swift progress of science and technology, and second as to the depression which many leaders feel in the spiritual realm. Man's maximum speed of travel has doubled since 1921.<sup>16</sup> The maximum length of bridge spans has doubled since 1924.<sup>17</sup> The real wages of workers have at least doubled during the past 100 years, and possibly since 1900.<sup>18</sup> The maximum diameter of telescope lenses and reflectors has been doubled since 1919.<sup>19</sup> Man's expectation of life at birth in the Euro-American civilization has been doubled since 1700.<sup>20</sup> Judging from such indexes as these just cited, our Western civilization has achieved more technologically during the past 250 years than during all the preceding million years of upward struggle. And, over the broad sweep of

<sup>12</sup> *Scribner's*, Vol. 98 (Aug., 1935), pp. 110-112.

<sup>13</sup> *Sociology and Social Research*, Vol. 22 (Jan. and Feb., 1938), pp. 207-208.

<sup>14</sup> *Social and Cultural Dynamics*, 1937, Vol. III, p. 532-535.

<sup>15</sup> E.g., Edmund Walsh, *Annals of the American Academy*, Vol. 180 (July, 1935), p. 186; Herbert Von Beckerath, *Social Forces*, Vol. 14 (Dec., 1935), pp. 175-177; Paul Furfey, *Three Theories of Society*, 1937.

<sup>16</sup> *The Technique of Social Progress*, by Hornell Hart, 1931, pp. 75-78, plus supplementary data.

<sup>17</sup> *Ibid.*, p. 74.

<sup>18</sup> *Ibid.*, p. 139. Harold Moulton, *Income and Economic Progress*, 1936, opp. p. 108, reports an even more sensational increase in real weekly earnings.

<sup>19</sup> *The Technique of Social Progress*, p. 63.

<sup>20</sup> *Ibid.*, p. 491, plus supplementary data.



time, each of these indexes shows a marked and even startling tendency to accelerate.

The accelerating scientific and technological progress thus reflected has not been matched by ethical progress. This fact is suggested by the spectacular increase in man's power to kill his fellows. In 120 B.C. siege machines could throw stones a distance of .2 miles. By 1900 the siege guns in the Boer War had ranges of 5.0 miles. In 1916 the United States had guns effective at a 21-mile range. In 1918 the Germans shelled Paris by means of a gun with a range of 75 miles. Guns to shoot 200 miles have since been designed, but bombing planes have probably rendered them obsolete.<sup>21</sup> The speed of this "progress" far exceeds that of any of the preceding indexes except the telescope.

To measure a deficiency in ethical and spiritual matters is far more difficult than to measure increases in speed and in power to kill. Yet the assertion of spiritual eclipse is made often and authoritatively. Professor Robert E. Park, distinguished sociologist at the University of Chicago, tells us: "The trouble with Europe is not merely that it is divided economically and politically, but that it has outgrown its traditional and religious faith. . . . The ultimate source of the disorders and discontents of Europe and the modern world is the fact that Europe and the modern world have lost faith in themselves."<sup>22</sup> "We move into an age of spiritual exhaustion and despondency," said Will Durant several years ago.<sup>23</sup> Sherwood Anderson announced the following as "about the absolute net of what I have been able to find out about America in these last few years of travelling about": "If I could believe. I want belief.' It is a kind of cry going up out of the American people. . . . 'I want belief, some ground to stand on. . . . I do not want life to be so stupid—so silly.'"<sup>24</sup> Dorothy Thompson echoes the same cry: "This life which you lead, a voice says to me continually, is in the deepest sense senseless. . . . I am filled with a profound distaste for this world— . . . distaste, indignation, pity, horror, and apprehension. . . . I am in search of a living faith in which to believe, and a body of faith to which to belong. I want to help create, in order to live in a society with which I am intellectually and emotionally reconciled. . . . I am giving publicity to my symptoms only because they are endemic, I believe, to the largest section of western intellectuals."<sup>25</sup>

<sup>21</sup> *Ibid.*, p. 81.

<sup>22</sup> *American Journal of Sociology*, Vol. 41 (July, 1935), pp. 110-111.

<sup>23</sup> Quoted in *The Christian Century*, Vol. 55 (March 2, 1938) p. 259.

<sup>24</sup> *Puzzled America*, 1935 quoted in *New York Times Book Review*, April 7, 1935, p. 1.

<sup>25</sup> *Story Magazine*, 1936, condensed in *The New Current Digest*, Jan., 1937, p. 9.

The longings for lost faith expressed above come from sources outside conventional religion. But spokesmen of the church are equally outspoken in their sense of spiritual eclipse. In 1938 the editor of *The Christian Century* wrote: "There has never been a time when Christian faith was at so low an ebb, when its basic convictions have been so shaken."<sup>26</sup> The National Preaching Mission announced its project as seeking to meet the needs of "a civilization which irreligion is on the verge of destroying."<sup>27</sup> In his General Introduction to the Official Oxford Conference Books, J. H. Oldham said: "What is at stake is the future of Christianity. The Christian foundations of western civilization have in some places been swept away and are everywhere being undermined."<sup>28</sup>

In summary, then: We live in a world which for nine years has been passing through a disastrous economic breakdown and which is increasingly menaced by spreading war and by brutal dictatorships which threaten to engulf civilization. Man's power to master the physical world has been increasing with accelerating rapidity, but his social adjustments are failing colossally. In the midst of the triumph of material science many sensitive persons both in the church and out of it feel a desperate sagging of faith.

We may define the basic elements in this crisis in terms of an experiment. Go into a dark, quiet, breezeless, comfortable room where you will not be disturbed, sit in a comfortable chair with closed eyes and relax as completely as possible. All those parts of your consciousness which can be excluded by carrying out these processes fully belong to "the sensory world." All parts of consciousness not necessarily excluded by these processes, such as memory, imagination, thought, reasoning, love, and worship, belong to what we shall call "the inner world." Our civilization has been obsessed with the sensory world—with its methods of seeking truth (empiricism, positivism); with its values (eating, drinking, physiological sex, money, size, speed, glitter, physical thrills); and with its products and activities (factories, machines, automobiles, airplanes, movies, radio, cities, sports). This obsession has been at the expense of disastrous underemphasis upon the inner world—with its methods of seeking truth (winnowed wisdom of the past, reason, intuition); with its values (meaning, rational coherency, justice, loyalty, truth, love, spiritual experience); and with its products and activities (family devotion,

<sup>26</sup> *Op. cit.*, Feb. 9, 1938, p. 66. *The Christian Century* made similar statements editorially on Dec. 20, 1933, p. 1598, and Oct. 9, 1935, p. 1273.

<sup>27</sup> Quoted in *The Christian Century*, Dec. 11, 1935.

<sup>28</sup> *The Christian Understanding of Man*, by T. E. Jessup and others, 1938, p. vii.



patriotism, international idealism, spiritual religion). The remedy for the crisis consists, then, not in the attempt to retreat from the sensory world, but to bring the insights, values and methods of the inner world fully to bear upon sensory life, and to achieve the highest creative synthesis of the two.

#### RESOURCES OF DUKE FOR GRAPPLING WITH THE WORLD CRISIS

Institutions of higher learning should be radiant centers for cultivation of the inner life. The winnowed wisdom of the past is stored in the symbols of their libraries and museums. Mathematics, philosophy, logic, aesthetics, and ethics are in their keeping. Life becomes richest and soundest when the sensory world is made the servant of the inner world—when our machinery, our laboratories and our physical equipment are designed and used to set free the human spirit and to launch it upon high adventure. But too often the inner powers of man's intellect—his mathematics, his reason, his imagination—have been enslaved by the senses, and have been used even in the temples of learning merely to produce more and more things—more machinery, more money, more buildings—until the meaning ebbed away from life, and the security even of the sensory world was sacrificed.

Duke University, in a unique and extraordinary way, is adapted to grapple with the problems of our world crisis and to contribute fundamentally to the building of the new idealism which can bring the inner world into full and creative relationships with all of modern life. The ideals, the faculty and the student body of Duke are all of a character to make possible a crucial service in this period of supreme peril to the world.

The seal of the university has at its center a cross, surrounded by a laurel wreath, symbolic of the motto "Eruditio et Religio"—learning and religion. Some ancient centers of learning pay little attention to the spiritual aspect of their mottos and seals. But at Duke the entire campus (cross-shaped in form) is centered around a magnificent chapel whose tower is the favorite symbol used in mementos of Duke life. Nor is this chapel a mere outward structure. Filled week after week with reverent members of the Duke community, it is a place of deep worship and of high spiritual experience.

The faculty of Duke is made up of selected men and women of distinction in far-flung fields of intellectual achievement. The sciences of the senses are outstandingly represented in the fields of physics, chemistry, engineering, biology, medicine and other disciplines. The realms of reason have their ambassadors in mathe-

matics, philosophy and law. The sociology department has been known for years as a citadel of faith in the inner values of human life, in the vital import of cultural tradition, and in the basic significance of religion for human destiny.

When Duke is mentioned among thoughtful people in the North and West one of the most frequent responses is, "Oh, that is where Dr. Rhine has been doing the experiments in telepathy!" Those who are in the Duke community sometimes fail to appreciate the position which Dr. Rhine holds in this new scientific field of psychical research. Publications of the British Society and other treatises record the work of at least 20 investigators who, with greater or less precision and caution have been investigating telepathy and clairvoyance since 1840. Taken all together, the most scientific of these investigations included about 22,000 recorded experiments. Dr. Rhine's first published report embodied the results of 90,000 experiments—more than four times as many as all of his scientific predecessors in the field. One of the most famous of the earlier investigations was that by Professor John Coover of Stanford University. On the basis of 10,000 experiments he reported negative conclusions. In the light of Rhine's findings, more careful reexamination of Coover's data shows that instead of disproving they prove fairly conclusively the existence of extra-sensory powers which Rhine has demonstrated among the subjects in his laboratory.<sup>29</sup> Psychologists in various other universities and research centers have repeated Rhine's experiments, some with negative results but about half with confirmatory findings. The work in the parapsychology laboratory at Duke has thus opened up a new field of research which has vast implications as to the significance of the inner world and as to the fundamental tenets of religious faith.

The student body at Duke is outstanding for the enthusiasm and the seriousness with which it approaches religion. In the campus Y.M.C.A. there has been developing during the fall of 1938 a student-initiated and student-led group who have been undergoing together a profound spiritual experience of inner quickening and inspired living. Among the students of the School of Religion the founding of the new quarterly, *Christian Horizons*, expresses a vigor of thought and a devotion of spirit which show how rich are the potentialities which lie within the men who are to be our graduates.

On such a campus the School of Religion occupies a strategic position both physically and spiritually. Given the task of training

<sup>29</sup> Manuscript, *Science Beyond the Senses*, by Hornell Hart, pp. 13-57.

religious leaders, set down in the midst of superb resources, manned by consecrated scholars in various branches of religious thought and life, our school has a unique opportunity to play a leading part in the rekindling of spiritual faith for a civilization threatened with sensate darkness and cold.

#### SOME SPECIFIC SUGGESTIONS

Any such analysis of problems and resources ought to lead to suggestions as to practicable elements for a program of action. Naturally, these can be only brief, tentative, and intended for the stimulation of discussion and of suggestions from other sources.

One practical contribution, urgently needed in our present age, is turning out students skilled in the processes of creative discussion. Our economic system is wracked with conflict because of the inability of sincere and often idealistic men to put aside animosities and to work together wholeheartedly for the common prosperity. Because our statesmen have not become sufficiently proficient in conciliation and reconciliation, based upon extending justice to others rather than merely demanding it for oneself and one's own nation, our international relations threaten to break out in a war which practically everyone dreads. Our political life becomes warped by animosities and our family life often ends in tragic conflict and divorce because our people are not sufficiently schooled in the processes of understanding one another and working out common programs of cooperative action.

The problems of ethics form a field in which the ravages of sensateness have been outstandingly disastrous. Positivistic science has proclaimed that its methods are not adapted to dealing with ethical problems; it has then gone on to insist that positivistic science is the only method of reaching truth. With such views prominent, it is no wonder that our world crisis is above all else ethical. The problems of our day cannot be solved unless thinking men and women develop effective methods for grappling systematically, dispassionately and creatively with the great problems of ethics.

But the ethical problems which must be solved today cannot be handled adequately by any narrow approach. We need to apply all the resources of learning and science. We need the winnowed experience and wisdom of the past, as presented through history and anthropology. We need systematic observation, as provided through social surveys and case studies. We need intuitive insights, no longer merely vague and elusive but deliberately cultivated. We need searching logical analysis of the concepts and

principles involved, as provided by the best in on-going philosophy. When hypotheses have been developed by these methods, they need objective verification, testing, and revision through carefully recorded social experimentation. Such a program calls for wide collaboration by varied departments.

Important as sound ethics are, the crisis of our age cannot be met triumphantly unless we recover the full power of faith. Faith releases the deepest energies of the human spirit and launches them into high endeavor. We cannot as a people avoid or survive the desperate catastrophies which seem to lie before our civilization unless we become deeply aware of the Power which lies beyond all human power. That Power is just as much available today as He has been at any previous period in history. The supreme service to which Duke is called lies in the fresh apprehension of that supreme wisdom and inspiration, and the pouring out of life-changing and civilization-transforming faith through lives awakened, devoted, and dynamic.

HORNELL HART, *Professor of  
Sociology and Social Ethics.*

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## EDWARD ROBINSON IN JERUSALEM

Palestinian archaeology is now a hundred years old. On March 12, 1838, Edward Robinson, professor of Biblical Literature at the newly founded Union Theological Seminary of New York City, accompanied by his missionary friend and former pupil, Eli Smith, started off from Cairo, Egypt, on an expedition to Palestine. Previous to this time many visitors and pilgrims had gone from time to time to gaze upon more or less authentic holy sites; but the idea of a critical and systematic search for the facts of Biblical history and Palestinian civilization had never been put to a test.

The efforts of Robinson and Smith were so successful as to mark a new epoch in Bible study; hence the appropriateness of the recent Edward Robinson Centennial celebration in New York City at the institution from which the pioneer Biblical archaeologist went out. This celebration was held in connection with the annual meeting of the Society of Biblical Literature and Exegesis, during the latter part of December. The present writer, among others, was privileged to read a paper on Edward Robinson at one of the sessions. Cognizance of the occasion was taken recently in the State of North Carolina also, when Professor Millar

Burrows, president of the American Schools of Oriental Research, gave Edward Robinson Centennial lectures at Catawba College, Davidson College, and Duke University.

The present article will confine itself to a discussion of Robinson's observations in Jerusalem. An examination of his successes and failures in the Holy City will give opportunity for reviewing also more recent discoveries which have added to our knowledge of the topography of Jerusalem.<sup>1</sup>

The authenticity of the site of the so-called Church of the Holy Sepulchre depends upon the course taken by the second of the three walls described by Josephus in *Wars of the Jews*, Book V, chapter 4. Since this church claims to house both the tomb of Jesus and the place of his crucifixion under one roof, it must, in order to be genuine, lie outside the line of the Second Wall, which was the outer wall of the city in Jesus' day, the Third Wall having been built later.<sup>2</sup> Robinson made a thorough study of the whole question "repeatedly upon the spot," as he tells us, and decided on topographical grounds against the authenticity of the site: he could not discover a possible course of the Second Wall that would exclude the church. Some have alleged that anti-Catholic prejudice was the real reason for his decision; but one has only to read his thirty carefully written pages on the subject to realize the groundlessness of the charge. Indeed, Robinson was among the first, if not the first, to point out that the controversy over the authenticity of this site was not a question of Protestant against Catholic: there were Protestants and Catholics on both sides; this remains true to the present day.

Another point must be added. After he had decided that the case for authenticity could not be proved, he went on to say this:

If it be asked, Where then are the true sites of Golgotha and the sepulchre to be sought? I must reply, that probably all search can only be in vain.<sup>3</sup>

After a century of further investigation these words remain truer than ever. The authenticity of the traditional site cannot be proved, and yet no other site has offered a serious scholarly claim to take its place. Robinson's conclusion as to the insolubility

<sup>1</sup> Robinson published the results of his expeditions in three volumes, entitled *Biblical Researches in Palestine*. The first edition, based on the expedition of 1838, appeared in 1841. In 1852 Robinson made his second and last trip to Palestine. He combined the results of the two trips in the second edition of *Biblical Researches*, which first appeared in 1856, also in three volumes. Materials from Robinson in this article are drawn from the first and third volumes of this second edition.

<sup>2</sup> The Jews did not permit burial inside cities in the time of Jesus. For N. T. passages specifically stating that Jesus was crucified outside the city, see Matt. 27:32, Mark 15:21, Jno. 19:17-20, Heb. 13:12.

<sup>3</sup> *Op. cit.*, Vol. I, p. 418.



of this question must be considered one of his major successes in Jerusalem; it has stood the test of time.

Robinson attacked realistically the problems of all three walls described by Josephus. He walked about looking for traces of the walls, with the passages from Josephus constantly in his mind. In the cases of the First and Second Walls, he found no helpful material remains. The course of the First Wall has hardly ever been in serious question. The explorer decided that the Second Wall curved towards the north, as Josephus says,<sup>4</sup> and hence included the site of the Church of the Holy Sepulchre. His search for the Third Wall, however, yielded more tangible results. From ancient remains which were clearly perceptible in his day, but which afterwards largely disappeared, he concluded that he had found traces of the Third Wall parallel to the present north wall of the city and some 1,500 feet north of it. Acute observers like Titus Tobler and Selah Merrill supported this conclusion. But afterwards many of the stones were taken for building purposes and the remains above ground gradually disappeared. Scholars came to doubt the correctness of Robinson's observations. George Adam Smith, who, in his *Jerusalem*, Vol. I (London, 1907), has given us one of the best discussions in English of the topography of Jerusalem, concluded that the Third Wall followed approximately the line of the present north wall (p. 247). All editions of Barton's *Archaeology and the Bible* up through the fifth tentatively accept this position (5th ed., p. 228).

Excavations in Jerusalem from 1925 to 1927 changed opinion in this regard very considerably. They showed conclusively that Robinson had seen the remains of a wall; the wall was laid bare for a considerable distance; the masonry was shown to be of a type suitable to the time of Agrippa I, to whom Josephus gives credit for starting construction on the Third Wall; the excavators affirmed in their publication the belief that they had uncovered the Third Wall and hence that Robinson had been entirely correct in his observations.<sup>5</sup> Barton accepted this conclusion in subsequent editions of *Archaeology and the Bible*,<sup>6</sup> as did Albright in *The Archaeology of Palestine and the Bible*.<sup>7</sup>

<sup>4</sup> *Ibid.*, p. 312; Josephus, *Wars* V, 4, 2.

<sup>5</sup> E. L. Sukenik and L. A. Mayer, *The Third Wall of Jerusalem*, Jerusalem, 1930, especially pp. 60, 64.

<sup>6</sup> 6th and 7th eds., 1933 and 1937. See the end of the chapter on "Jerusalem" in all editions.

<sup>7</sup> 1st ed., 1932; 3rd and final ed., 1935. See note 97 to Chap. I in either edition. It is a pity that the map on pp. 59-60 of G. A. Smith's otherwise excellent *Historical Atlas of the Holy Land*, 2nd ed., London, 1936, was not revised, but still labels Robinson's third wall as "improbable."

It might be asked whether the fixing of the course of the Third Wall so far to the north has any bearing on the course of the Second Wall and the authenticity of the Church of the Holy Sepulchre. The answer is, None that is decisive. It has been argued that since the Third Wall was so far to the north, the Second Wall also must be placed as far north as possible, thus putting the Sepulchre site well within the city of Jesus' time, and entirely disproving its authenticity. Unfortunately, there are no data on distances between the walls, so that the problem of the Second Wall is as obscure as ever.

One of Robinson's most important observations in the Holy City was at the place which now bears his name, "Robinson's Arch." Mr. Whitney, a missionary stationed in Jerusalem who accompanied Robinson and Smith on some of their walks about the city, mentioned one evening the fact that the stones protruding from the southern part of the west wall of the Haram esh-Shareef, which they had seen that day, appeared like the beginning of a large arch. In a flash, Robinson's historically trained mind thought of the bridge which Josephus describes as leading from the Temple to the Xystus.<sup>8</sup> The next day, rushing back to the spot to confirm his inspiration, he found everything as he had hoped: the spring of a great arch was there, fulfilling all the conditions of Josephus' narrative.<sup>9</sup>

Others had noticed the resemblance to an arch, but Robinson was the first to connect these stones with the passages in Josephus. The subsequent discovery, by excavation, of the fallen remains of the rest of the bridge has entirely confirmed the identification.<sup>10</sup> In one respect Robinson was wrong, however. Observing the magnitude of the stones and the fine quality of the masonry in the wall adjacent to this arch, he concluded that Herod could not have accomplished such work. Instead, Robinson was inclined to refer it to the times of Solomon, since he labored somewhat under the old impression that those times were in every way the most magnificent in all Biblical history. Herod, thought Robinson, only rebuilt the superstructure; the great lower stones surely go back to Israel's Golden Age. But now we know more about the history of architecture, and realize that so far as building is concerned, Herod's age was the greater; his temple and its surroundings were far more magnificent than Solomon's. Scholars are now agreed in

<sup>8</sup> *Antiquities* XIV, 4, 2; Wars I, 7, 2; II, 16, 3; VI, 6, 2; VI, 8, 1.

<sup>9</sup> A splendid photograph of Robinson's Arch is to be found facing p. 270 in J. N. Schofield's new book, *The Historical Background of the Bible*, which is described in the book notices elsewhere in this issue.

<sup>10</sup> Details are to be found in C. Warren and C. R. Conder, *Jerusalem* (Survey of Western Palestine, Vol. V), London, 1884, pp. 176-186.

giving the name "Herodian" to the typical large drafted masonry, upon which Robinson gazed with so much admiration; and the excavations have furnished good evidence that Herod completely rebuilt arch and wall, as well as temple. A little farther north this wall, from which springs Robinson's Arch, becomes the Wailing Place of the Jews; it was originally a part of the outer enclosure of Herod's temple area.

At the so-called Tombs of the Kings, Robinson carried out his only project in Jerusalem that might be called an excavation. He was really not an excavator, but rather a surface explorer; expeditions carried out entirely by excavation came at a later date. But at the Tombs of the Kings he set a gang of men at work to clear the north end of the portico, with a view to finding, if possible, another tomb entrance similar to the one at the south end. After several days' work, nothing of the sort was found, and hence the project was given up.

This, however, was not his important contribution to the knowledge of this misnamed monument. Pococke, the famous traveler, had proposed in 1738 that these imposing tombs should be connected, not with the kings of ancient Judah, but with Queen Helena of Adiabene, a wealthy convert to Judaism in the first century A.D., who came from her native place east of the Tigris River to Jerusalem, where she built a fine series of tombs for herself and her family. Pococke was probably right, but he had not argued the case very cogently, and so had not won general acceptance. Robinson adopted vigorously the identification with Helena, and with his unexcelled knowledge of ancient literature succeeded in making out a strong case on scholarly grounds. Today this identification is very generally accepted, although the French scholar, de Saulcy, who cleared the tombs of debris in 1851, could still believe that they belonged to the ancient rulers of Judah, in spite of the obviously Graeco-Roman style of architecture and the Aramaic inscription found on one of the sarcophagi.

Robinson also applied critical skill to his interpretation of the monuments in the Kidron valley known as the Tomb of Absalom and the Tomb of Zacharias (Zechariah). He clearly saw they also were of Graeco-Roman design, with a touch of Egyptian influence, such as could have only arisen during the Hellenistic age or later. Hence the connection of the latter tomb with the Zacharias of Matt. 23:25 and Luke 11:51 in the New Testament is chronologically possible, though otherwise highly improbable; whereas the identification of the former with 2 Sam. 18:18 and Absalom

is utterly absurd, since both monuments are of approximately the same date. Robinson was also correct in calling attention to the similarity of these tombs to the remarkable relics of Petra, likewise largely hewn from solid rock.

In one fundamental respect, however, Robinson failed in Jerusalem: he did not provide a satisfactory solution to the problem of the topography of the Old Testament city. In this he was led astray by Josephus. A century ago Josephus occupied a place alongside the Bible in every minister's library, and was usually taken almost as literally as Scripture itself. Nowadays it is known that Josephus is in places very untrustworthy as a historian; but Robinson did not have the benefit of later researches on the subject.

So, it did not even occur to him to question the identification of Zion, otherwise called the City of David, with the southwestern hill of the city. He simply took it for granted, and built up his picture of the ancient capital around this assumption.<sup>11</sup> If he had only somehow been led to doubt, he might have again accomplished one of his brilliant anticipations of later scholarly research. But it remained for other hands to show us that the City of David was on the eastern hill. One of the most conclusive demonstrations was by W. Robertson Smith in the ninth edition of the *Encyclopaedia Britannica* (1881), article "Jerusalem." Since that time there have been few to doubt that the names Zion, Moriah, Akra, City of David, and Ophel all properly belonged at various times to various parts of the eastern hill, and that the southwestern hill did not assume great importance until the expansion and rebuilding under Herod.

One regrettable result of this mistake was Robinson's failure to understand the identity and purpose of the Siloam Tunnel, although he, at great personal risk, crawled through the silted-up passage, sometimes on his hands and knees, sometimes lying at full length and dragging himself along by his elbows.<sup>12</sup> He was one of the first men in modern times to pass through the entire length of the tunnel. Yet, because of his misconception about the location of the City of David, he could not see that the Virgin's Fountain, as it is called today, was the only natural water supply of the ancient city on the eastern hill, and is indeed to be identified with the Gihon of 1 Kings 1:33 and 2 Chron. 32:30, while the tunnel through which he had so laboriously crawled is none other than that constructed by Hezekiah (2 Kings 20:20; 2 Chron. 32:30). Indeed, in order to get it near his southwest hill, he had

<sup>11</sup> Robinson, *op. cit.*, Vol. I, pp. 263 ff.

<sup>12</sup> *Ibid.*, p. 339.

to place his Gihon west of the modern city instead of east. And since no fountain or spring is now to be found on the west, he had to fall back on the explanation that it had been stopped up in ancient times beyond all recovery.

He also had to interpret 2 Chron. 32:30 against the plain sense of the Hebrew. This verse literally and correctly translated reads:

And it was he, Hezekiah, who stopped the spring of the waters of Upper Gihon, and directed them down westward to the City of David.

The Siloam Tunnel does exactly this, bringing the water *westward to the city*; but Robinson had his Gihon already on the west side of the city, so that the waters would have to flow *eastward* to reach the city. So he interpreted the Hebrew word *maarah*, "westward" or "to the west" as meaning "on the west"—"place where" instead of "place whither."<sup>13</sup> Thus he could imagine the waters flowing eastward, even though they were "on the west" of the city. It is noteworthy that this mistaken interpretation is repeated in the American Standard Version of the Bible, and in the University of Chicago's "American Translation." Both these translations make matters even worse by introducing the word "side," which also occurs in the Authorized Version, although there is no equivalent in the Hebrew.

In summary, it can be said that Edward Robinson, in his observations around Jerusalem, showed a critical faculty that was far ahead of his times. His conclusions at the Church of the Holy Sepulchre, Robinson's Arch, the Third Wall, the Tombs of the Kings, and the Tombs of Absalom and Zacharias have stood the test of time. He failed in his attempts to locate Gihon and the City of David, he failed to understand the Siloam Tunnel; but before these items in the topography of Jerusalem could be understood much research had to be done. We cannot blame the man for being limited by the age in which he lived; we can praise him highly for the great work he did accomplish; at times he rose far above the limitations of his age. And after all, his greatest work was done not in Jerusalem, but in the more remote places which had never before been visited. He visited literally hundreds of these, correctly identified a very large number, and published minute topographical descriptions of them. Thus was the whole land of the Bible opened up for scholarly study, whereas before there had been available only a few of the better known places situated on the main routes of travel.

W. F. STINESPRING.

<sup>13</sup> *Ibid.*, pp. 327, 330; Vol. III, p. 244.



## THAT LECTURESHIP

The season is now on for noted Lectureships to be heard from at the various universities where such have been founded. Interested crowds will hear the long anticipated words of some famous man who is there to throw his whole soul into his best effort. And soon the reviewers will be writing about that new book just off the press. With Christianity under fire from so many quarters in the world it really means something for a great man to be heard from on a Christian Lectureship Foundation.

We of the Duke School of Religion Alumni believe that Duke University should be heard from in such a way. If Duke can be heard from with such fine effect three thousand miles away in the Rose Bowl, and shows the ability to take international publicity in such thoroughbred style in athletics, then it is time to be heard from on the platform in an outstanding lectureship.

I have talked with Mr. Dwire about School of Religion graduates and alumni interest. He says that they show an average, or above, interest in alumni doings in the payment of dues and in attending alumni features. That certainly gives reason for confident hope that we are going to take at least the average interest in the donation feature of the Centennial. Please send in the subscription cards and let's give this thing some momentum, and success, someday, will come.

J. G. PHILLIPS, *Chairman,*  
*Lectureship Committee.*

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## FROM PRESIDENT STAFFORD

The alumni of the School of Religion are looking forward to the Centennial Symposium on "Modern Religious Problems," March 20-21. I hope every one will make his plans now to be in Durham for those significant days. A letter with the official program will be forwarded to every alumnus soon.

We are glad to announce that Rev. A. E. Acey, pastor of Boulevard Methodist Episcopal Church, South, Richmond, Va., has accepted an invitation to deliver the address at the annual meeting of the Alumni Association of the School of Religion in June. He is a B.D. graduate of the School of Religion in the class of 1932. Boulevard is one of the leading Methodist churches in Richmond, having a membership of nearly twelve hundred.

Rev. C. C. Herbert, Jr., B.D., 1929, Walkertown, N. C., has been appointed chairman of a committee of the School of Religion alumni to study the matter of the revision of the constitution of the organization and make a report at the June meeting. He requests that any suggestions for a revision of the constitution be addressed to him.

GARLAND R. STAFFORD.

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### WITH THE FACULTY

DR. HARVIE BRANSCOMB has been engaged recently in making a study of college libraries. On January 12 he presented a paper on that subject at the annual meeting of the Association of American Colleges in Louisville, Kentucky.

DR. JAMES CANNON, III, attended the session of the American Association for the Advancement of Science in Richmond, Va., during the Christmas holidays.

DR. PAUL N. GARBER delivered the annual historical address before the Historical Society of the South Carolina Conference of the Methodist Episcopal Church, South, Hartsville, S. C., November 9, 1938. Title of address: "John Carlisle Kilgo, the gift of South Carolina Methodism to North Carolina." He delivered the annual historical address before the Historical Society of the North Carolina Conference of the Methodist Episcopal Church, South, at Elizabeth City, November 16, 1938. Title of address: "The Contributions of John Carlisle Kilgo to North Carolina Methodism." Dr. Garber served as a member of the Committee on Methodist Theological Schools preparing legislation for the Uniting Conference, meeting with the committee at Chicago on November 1, 1938, and at Louisville on January 9, 1939. Dr. Garber also attended the unification session of the General Missionary Council of the Methodist Episcopal Church, South, at San Antonio, Texas, on January 4, 1939. There he delivered an address: "The Spread of Methodism Prior to 1844."

DR. HORNELL HART was one of the speakers on the program of the recent church convocation held in Durham, where he made inspirational talks. On a recent trip, Dr. Hart spoke under the auspices of Skidmore College, Albany State Teachers' College, and Brown University, as well as Dwight Girls' Preparatory School in Englewood, N. J., and the Bi-State Y.M.C.A. of Massachusetts and Rhode Island in Pawtucket.

DR. FRANK S. HICKMAN delivered a lecture before the Indiana Pastors Conference at Indianapolis, Indiana, on Tuesday

morning, January 31. The subject of this lecture was: "The Springs of Religious Experience." On the next day, Dr. Hickman repeated this lecture before the Ohio Pastors' Conference in the afternoon, and addressed the same group that evening on the subject: "I Know." On the morning of the same day Dr. Hickman delivered a lecture before the Women's Section of the Ohio Pastors' Conference at Columbus on the subject: "The Christian Dynamic."

PROFESSOR J. M. ORMOND delivered the ordination sermon at the North Carolina Annual Conference, Elizabeth City, N. C., on November 20, 1938. He attended the meeting of the Rural Work Commission of the M. E. C., S., at Nashville, Tenn., on November 28, 1938. Professor Ormond attended the Convocation of the North Carolina Council of Churches in Durham on January 17-19, and on January 20 he addressed the Mid-year Board of Missions Meeting of the Virginia Conference, at Richmond, Va., on "The Country Challenges the Church."

DR. H. SHELTON SMITH had charge of the Convocation of the North Carolina Council of Churches which met in Durham on January 17-19.

DR. H. E. SPENCE made an extended trip in December on behalf of the Duke Alumni Association, making speeches at Harrisburg and Pittsburgh, Pa., Chicago, Ill., and Rochester, N. Y. Professor Spence also made the Armistice Day address before the American Legion in Durham. Dr. Spence preached the Thanksgiving Day address in the City Auditorium in Durham, N. C. He was on the program of the recent Church Convocation in which he held a conference on practical drama in the local church. Professor Spence was one of the Duke party which went to the Rose Bowl during which time he preached at Spurgeon Memorial Methodist Church in Santa Anna, Calif. He is reported to have spent an undue amount of time around the movie lots and broadcasting studios. Among other out-of-town engagements are his speech before the Rotary Club in Greensboro and an address to a large group of business men and women in Raleigh.

DR. KENNETH W. CLARK taught the Fourth Gospel in the Richmond Training School for Christian Workers, November 6-11. He preached at Vespers for N.C.C.N. on December 4. Dr. Clark attended the Society of Biblical Literature and Exegesis at Union Theological Seminary in New York on December 28-30. He presented a paper at the joint session of the S.B.L. & E. with the American Linguistic Society on December 29, the subject being "Family 2412 in the Text of Acts."

PROFESSOR WILLIAM F. STINESPRING, during the Christmas holidays, attended the meetings of the National Association of Biblical Instructors, the Society of Biblical Literature and Exegesis, and the Edward Robinson Centennial, all held at Union Theological Seminary, New York. He read a paper entitled "The Critical Faculty of Edward Robinson." A volume entitled *Gerasa*, which is a report of the excavations at Jerash, Transjordan, has just appeared. Professor Stinespring was formerly field director of this expedition; he has contributed the first chapter, and is mentioned repeatedly throughout the volume. Most of the photographs are his. The editor is his friend and former teacher, Professor Carl H. Kraeling of Yale. Professor Stinespring has been engaged to deliver an Edward Robinson memorial lecture at Mary Baldwin College, Staunton, Va., on February 6.

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## STUDENT NEWS

Student attendance at the semi-weekly chapel service continues to be unusually good. A pleasant variety of programs has been offered, with the presence of Dr. Henry Sloan Coffin, President of Union Theological Seminary, and Dr. Albert W. Palmer, President of Chicago Theological Seminary, as the outstanding guest speakers. Dr. Walter C. Judd, a returned missionary, spoke to the School of Religion Students on February 2.

Plans for the annual banquet of the School of Religion were discussed at a recent meeting of the Cabinet. Walter G. McLeod was elected as chairman of the banquet committee; the other men who will share the responsibilities of making the preparations are J. Clair Jarvis, chairman of preparations; Seaborn Kiker, chairman of ticket sales; Robert Arbaugh, chairman of publicity, and Clark Ellzey, toastmaster. The banquet will be held in the early spring. Last year was the first year that such an affair had been attempted, but it was so well received that it is to be an annual affair in the future.

The School of Religion publication, *Christian Horizons*, has been well received by the student body, the faculty and outside subscribers. The *Southwest Christian Advocate* and the *Christian Student* have made favorable remarks concerning the Journal, and one of the articles, that by McMurry Richey, is being reprinted in the February issue of *Christian Student*. At the present time there are subscribers in eighteen states and in three foreign countries. Letters from alumni and other interested parties have

revealed a general interest in the student endeavor. Those who have committed themselves seem to think that a good start has been made, and that the publication has fine possibilities. One reader spoke of the journal as one affording interesting reading matter; another liked it because it gave him an insight into what students are thinking about current religious problems. There is every reason to feel that this publication, if properly edited, can make a real contribution to the field of religion.

Visiting Professor John K. Benton, who is a member of the instructional staff at Drew University, and who has been associated with the Duke School of Religion during the first semester of the current school year, has returned to his duties at Drew. The students have enjoyed Dr. and Mrs. Benton's stay, and wish them well as they return home. A cordial welcome was given to Dr. Gilbert T. Rowe, who resumed work in February after having been on exchange with Dr. Benton.

JULIAN A. LINDSAY.

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## NEW APPOINTMENTS

### *Baltimore Conference*

J. L. Robertson, B.D., '35, from Berkeley Springs to Romney.

### *Florida Conference*

M. A. Shaw, '33, to Grand Avenue, Fort Myers.

### *Louisiana Conference*

M. S. Robertson, '38, from Jenkins Memorial, Raleigh (North Carolina Conference) to St. Francisville.

David Tarver, B.D., '34, from Covington to First Church, Houma.

### *Louisville Conference*

R. B. Prentis, B.D., '33, from Adairsville to Auburn.

### *Missouri Conference*

C. W. Kimbrell, B.D., '37, from Platte City to Bogard.

J. F. Trammell, B.D., '33, from Paris to Executive Extension Secretary, Board of Christian Education, Bogard, Mo.

### *North Alabama Conference*

Paul Cooke, '32, from Sulligent to Huffman, Birmingham.

W. E. Dean, B.D., '33, from Rodgersville to Russell Mills, Alexander City.

### *North Arkansas Conference*

W. F. Shell, '30, from Lake City to Leslie.



*North Carolina Conference*

- C. D. Barclift, '36, from Durham Circuit to Fifth Avenue, Wilmington.
- Daniel Boone, '31, from Walstonburg to Robersonville.
- W. L. Clegg, '30, from Bethel to West Durham.
- R. L. Crossno, '36, from Carrboro to Lillington.
- W. A. Crow, B.D., '36, from Ocracoke to Grimesland.
- R. G. Dawson, B.D., '30, from Webb Avenue, Burlington, to Mount Olive-Calypso.
- J. W. Dimmette, '32, from Aurora to Rockingham.
- W. R. Dixon, '38, from Fairmont to Scotland Neck.
- G. S. Eubanks, '36, from Pinetops to Aurora.
- P. H. Fields, '30, from Jonesboro to Wallace-Rose Hill.
- D. L. Fouts, B.D., '29, from Scotland Neck to Jonesboro.
- C. W. Goldston, B.D., '33, from Clark Street, Rocky Mount, to Red Oak Parish.
- L. V. Harris, '31, from Conway to Ahoskie.
- O. L. Hathaway, B.D., '32, from Epworth-Wesley, Wilmington, to Selma.
- J. L. Joyce, '33, from Gloucester to Mt. Olive.
- J. K. Ormond, B.D., '38, from Princeton to Carrboro.
- A. C. Thompson, B.D., '33, from Battleboro to Columbia.
- L. A. Tilley, B.D., '35, from Spring Hope to Ayden.
- M. W. Warren, '34, from Youngsville to Person Street-Calvary, Fayetteville.

*North Georgia Conference*

- W. C. Budd, B.D., '34, from Hardwick to Warrenton.

*North Mississippi Conference*

- K. I. Tucker, B.D., '35, from Arcola to Arcola and Murphy.

*Northwest Texas Conference*

- J. E. Shewbert, B.D., '34, from Jayton to Loraine.

*Oklahoma Conference*

- J. E. Gist, B.D., '30, from St. Mark's, Oklahoma City, to Clinton.
- T. S. Davis, '35, from Bluejacket to Dustin.
- D. R. Hunt, B.D., '31, from Columbia Avenue, Tulsa, to Tahlequah.

*South Carolina Conference*

- F. S. James, '32, from North Charleston to Manning.
- J. H. Justus, B.D., '34, from Bluffton to North Charleston.
- H. L. Spell, B.D., '34, from Assistant Conference Secretary of Christian Education to Lamar.
- R. W. Spears, B.D., '36, from Ruby to Assistant Conference Secretary of Christian Education.

*Southwest Missouri Conference*

- E. R. Hartz, B.D., '37, from East Roxboro-Longhurst (North Carolina Conference), to Institutional, Kansas City.  
T. C. Swackhamer, B.D., '34, from Troost Avenue, Kansas City, to Warrensburg.

*Tennessee Conference*

- J. J. Stowe, Jr., '34, from Hartsville to Spring Hill.

*Texas Conference*

- Darwin Andrus, B.D., '37, from West Circuit, Houston, to Port Acres.  
W. B. Morton, '38, from Houston Circuit to Alameda.  
W. M. Stowe, B.D., '35, from Boston School of Theology to Alta Loma.  
C. T. Thrift, B.D., '33, from North Carolina Conference to Southwestern University.

*Upper South Carolina Conference*

- A. C. Holler, B.D., '30, from Buford Street, Gaffney, to First Church, Laurens.

*Virginia Conference*

- J. B. Brezeale, B.D., '37, from Yale University to Deep Creek.  
J. W. Brown, B.D., '33, from Byrd Park, Richmond, to Junior Preacher, Centenary, Richmond.  
W. K. Cunningham, '33, from Emporia to Denny Street, Richmond.  
H. E. Kolbe, '34, from Tappahannock to Chatham.  
W. L. Scarce, '33, from Decatur Street, Richmond, to Onancock.

*West Texas Conference*

- Kermit Gibbons, B.D., '35, from Edcouch to Pearsall.

*Western North Carolina Conference*

- R. J. Barnwell, B.D., '33, from Cross Mills, Marion, to Dallas.  
P. T. Dixon, '34, from Prospect to Morven.  
W. C. Dutton, '36, from North Monroe-Grace to Midway.  
E. B. Edwards, B.D., '31, from Oakley to Harmony, Concord.  
M. W. Edwards, '31, from Old Fort to Mill Spring.  
L. S. Furr, B.D., '36, from Gibsonville to Junior Preacher, First Church, Charlotte.  
W. K. Goodson, '36, from Oak Ridge to Junior Preacher, West Market Street, Greensboro.  
W. Q. Grigg, B.D., '31, from Mooresville to Catawba.  
W. H. Groce, '33, from Asbury Memorial, Asheville, to Weaverville.  
T. G. Highfill, B.D., '33, from Bethel to Cherryville.  
G. F. Hood, B.D., '32, from Valdese to Saluda-Tryon.  
N. A. Huffman, B.D., '33, from Lilesville to Waxhaw.

- F. E. Howard, B.D., '35, from Battleground Road, Greensboro, to Farmer.
- H. E. Jones, B.D., '36, from McAdenville to Mills River.
- W. R. Kelley, B.D., '28, from Monroe to Canton.
- H. L. LaFevers, '36, from Jonathan to Robbinsville.
- B. W. Lefler, B.D., '35, from Mount Pleasant to Bethel.
- A. A. Lyerly, '35, from Advance to Kannapolis.
- J. B. McLarty, B.D., '30, from Green Street, Winston-Salem, to Mt. Holly.
- D. B. Mullis, B.D., '37, from Monroe to Jonesville.
- E. H. Nease, B.D., '31, from West Asheville to Hawthorne Lane, Charlotte.
- I. L. Roberts, B.D., '29, from Dallas to Franklin.
- H. M. Robinson, B.D., '33, from Trinity to Bessemer City.
- G. R. Stafford, B.D., '32, from Jefferson to Lowesville (Stanley).
- R. J. Starling, '35, from Helton to Helton-Lansing (Sturgillis).
- J. C. Stokes, B.D., '34, from Dellwood to Oak Ridge.
- P. R. Taylor, B.D., '38, from Liberty to Randolph.
- R. H. Taylor, B.D., '35, from Harmony, Concord, to Oakley.
- W. O. Weldon, B.D., '34, from Junior Preacher, Centenary, Winston-Salem, to China Grove.
- J. G. Wilkinson, B.D., '31, from Extension Secretary Board of Christian Education, to Biltmore, Asheville.

*Western Virginia Conference*

- W. R. Houck, '38, from Logan to Spencer.
- C. H. Kelley, '33, from Emmanuel, Huntington, to Fairmont.

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**THESES PREPARED BY MEMBERS OF THE  
CLASS OF 1938**

- Bearden, Robert J. *The Protestant Episcopal Church in the Southern States During the Civil War and Reconstruction.*
- Budd, Allen C. *The Relation of the Ethics of Jesus to the Ethics of the Wisdom Literature of the Old Testament.*
- Greene, John Thomas. *The Implications for Christian Education of Shailer Mathews' Theory of Liberal Christianity.*
- Hardin, E. Wannamaker. *The Attitude of the Southern Methodists of North Carolina in Regard to the Textile Industry in North Carolina.*
- Holmes, J. Julian. *Some Christian Influences in the Establishment of the Chinese Republic.*
- Hyde, F. Erwin. *The Relations of the Ethical Teachings of Paul to the Ethics of the Wisdom Literature.*
- Keller, Albert. *A Survey of Narcotics and Stimulants in Relation to Delinquency in Durham.*

- Kester, G. S., Jr. *Testimony of the Chinese Pilgrims as to the Condition of Indian Buddhism from 405 to 695 A. D.*
- Lowman, Everett H. *The Attitude of the Methodist Episcopal Church Toward War and Peace, 1917-1937.*
- Mathison, O. W. *Attitudes of the Methodist Episcopal Church and the Methodist Episcopal Church, South, on the Question of the Equity of Salaries Since 1900.*
- Miller, Carlisle. *Jesus' Conception of the Nature of Man.*
- Morris, Clarence P. *The Ideal of Christian Conduct in Its Social Relation to the World as Interpreted by Tertullian.*
- Ormond, J. K. *The Attitude of the North Carolina Conference of the Methodist Episcopal Church, South, Toward the Rural Church Since 1900.*
- Patterson, Floyd. *Paul's Conception of the Nature of Man.*
- Rickard, H. C. *A Study of the "Lord's Acre" Movement.*
- Rink, James E. *Garrison's Liberator as an Agency of Christian Social Education and Action.*
- Smalling, James. *The Relation of the Jewish Apocalyptic Literature of the First Two Centuries B. C. to the Apocalyptic Teachings of Jesus in the Gospels.*
- Swann, Edgar A. *The Attitude of the Methodist Episcopal Church toward Sabbath Observance, 1917-1937.*
- Taylor, Paul R. *Paul's Teaching on Salvation.*
- Waggoner, J. P., Jr. *Ideas of the Future Life in the Religions of India.*
- White, Percy D. *The Motives for Philanthropic Activity in the New Testament Teaching Compared with Those of the Old Testament Teaching.*
- Young, J. D. *Changes and Proposed Changes in the Presiding Eldership of the Methodist Episcopal Church, South, 1900-1938.*

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## NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

*A Southerner Discovers the South.* Jonathan Daniels. New York: The Macmillan Co., 1938. 300 pp. \$3.00.

The author is editor of *The News and Observer*, and in this book is giving a story of observations and conversations with some representative

citizens of the South, while taking a rapid swing through the South on an automobile trip. It is much like a diary of daily doings. One who is familiar with the area covered will be interested to see just what spots and persons the author selected for his material, but will be impressed with the omission of much that is characteristic of the South.—J. M. O.

*Interchurch Community Programs.* Charles Reed Zahniser. New York: Thomas Nelson and Sons, 1932. 286 pp. \$2.00.

A wide practical experience lies back of this book. Dr. Zahniser was engaged in a cooperative church enterprise in Pittsburgh for several years. It will be of interest to ministers who are attempting to serve the whole of community life.—J. M. O.

*The Art of Church Management.* Clarence E. Lemmon. St. Louis: The Bethany Press, 1933. 177 pp. \$1.00.

This is prepared for a text in the study of church management, in the Department of Religious Education of the Christian Church. Suggestions in detail for the large and small church are offered.—J. M. O.

*The Founding of the Church Universal.* Lietzmann. Translated by Bertram E. Wolf, New York, Scribners, 1938. 432 pp. \$4.00.

This is volume 2 of the author's famous work, *The Beginnings of the Christian Church*. The present volume deals with early Christianity from the end of the first century to the time of Origen. The chapters on the formation of the creed and on the organization of the early church are particularly valuable.—H. B.

*The Haverford Symposium on Archaeology and the Bible.* E. Grant (ed.). New Haven: American Schools of Oriental Research, 1938. 245 pp. \$2.00.

This volume, published jointly by Haverford College and the American Schools, contains nine essays by as many writers summarizing the present state of summary studies in various fields. George A. Barton writes the one on the Old Testament; Henry J. Cadbury on the New Testament. The chapters on the present state of Egyptian studies and of Arabian studies are also of special interest.—H. B.

*Symbolism and Belief.* Edwyn Bevan. New York: Macmillan, 1938. 391 pp. \$5.00.

This volume contains the Gifford lectures given at the University of Edinburgh in 1933-34 and presents the matured thought of one of the most distinguished historians and religious writers of Great Britain. The lectures deal with the extent to which our religious ideas are essentially symbolic and in what ways they can be assumed to correspond to reality. The lectures are not easy reading, but justify thorough study.—H. B.

*History and the Gospel.* C. H. Dodd. New York: Charles Scribner's Sons, 1938. 189 pp. \$2.00.

One of the foremost New Testament scholars in England presented these five lectures last March at three American theological schools. His thesis is suggested in these excerpts: "The Gospels are religious documents, but their witness to faith is bound up with their witness to certain events that happened in history." "History, as the field of the self-revealing activity



of God, does not consist of bare events, nor of any casual event, but of a particular series of events to which a unique intensity of meaning belongs."—K. W. C.

*Locality and Doctrine in the Gospels.* R. H. Lightfoot. New York: Harper and Bros., 1938. 166 pp. \$2.50.

Another leading British critic, whose earlier volume on *History and Interpretation in the Gospels* gained him wide respect, in this new volume considers the significance of Galilee and Judea with reference to the historical ministry of Jesus and the subsequent doctrine that developed about him, as both strata composed the later written Gospels.—K. W. C.

*The Validity of the Gospel Record.* Ernest Findlay Scott. New York: Charles Scribner's Sons, 1938. 213 pp. \$2.00.

The question of the historicity of the Gospel records has long been a difficult problem. Professor Scott, one of America's conservative critics, now retired, here expresses his assurance in "the historical validity of the Gospels as a whole." It is the immediate question of historical validity in which he is concerned, rather than the ultimate question of a spiritual validity.—K. W. C.

*The Jew in the Medieval World, A Source Book, 315-1791.* Jacob R. Marcus. Cincinnati: Sinai Press, 1938. 504 pp. \$3.00.

This is a scholarly compilation and translation of primary documents in Jewish history. It provides a thoroughly trustworthy picture of internal and external Jewish life across the centuries. The unbiased character of the work makes it an invaluable aid to the understanding of the modern Jew and his problems.—R. C. P.

*Saint Catherine of Siena.* Johannes Jorgensen. London, New York: Longmans, Green, and Co., 1938. 446 pp. \$3.50.

This sympathetic interpretation of one of the world's greatest women provides a clear insight into the character of mysticism. The author's research is characteristically adequate and his presentation quite stimulating.—R. C. P.

*Those Gay Middle Ages.* Frederick D. Kershner. Chicago: Willett, Clark and Co., 1938. 235 pp. \$2.00.

The author's purpose is to provide a corrective for the romantic glorification of the middle ages. His work is highly popular in style, full of entertaining episodes, and based in the main upon tenable premises.—R. C. P.

*The Historical Background of the Bible.* J. N. Schofield. London and New York: Thomas Nelson and Sons, Ltd., 1938. x + 333 pp. 7s 6d or \$2.50.

The author formerly spent some time in Palestine, where the reviewer became acquainted with him. Schofield has produced a book that will be very useful as a textbook in Biblical history for undergraduates. The treatment of archaeology is especially good, owing to the first-hand knowledge gained by the author in the Holy Land; likewise good are the sensibly objective remarks about the political problems of modern Palestine.—W. F. S.

*They Wrote On Clay.* Edward Chiera. The University of Chicago Press, 1938. xv + 235 pp. \$3.00.

Students often complain that popularizing archaeological books are not sufficiently illustrated; unfortunately, author or publisher are too often under financial or technical handicaps. But the Oriental Institute of the University of Chicago suffers from no such handicaps; the present volume is profusely and beautifully illustrated. Furthermore, it contains the most readable popular account of Mesopotamian archaeology and the science of Assyriology that has ever been written.—W. F. S.

*The Book of Psalms: A Commentary.* Solomon B. Freehof. Cincinnati: Union of American Hebrew Congregations, 1938. xiii + 414 pp. \$2.50.

This is the first of a series to be known as "The Jewish Commentary for Bible Readers." The exegesis makes use of traditional Jewish interpretations without sacrificing modern critical methods. Such a work should recommend itself to Christians as an opportunity to learn something about the results of centuries of reverent Bible study by the greatest Jewish minds.—W. F. S.

*A History of Chinese Philosophy. The Period of the Philosophers.* Feng Yu-lan; translated by D. Bodde. London; Allen & Unwin, 1937. 472 pp. \$6.00.

This is the best book on Chinese thought for many decades. While written as a textbook for his students, Professor Feng has given us a picture of the intellectual forces that have made China the extraordinary country it is. No one who hopes to keep abreast of human thought and ideals can afford to neglect this volume.—H. H. D.

*The Christian Message in a Non-Christian World.* H. Kraemer, New York: Harper, 1938. 455 pp. \$2.00.

This book is a very excellent account of present-day religion in the great mission fields, comparing it with Christianity. But it is marred by a clinging to an authoritarian, absolutistic, and Barthian theology. It was written for the Madras Conference, but it is to be feared that it will be divisive.—H. H. D.

*Types of Religious Philosophy.* Edwin Arthur Burtt. New York: Harper, 1939. 512 pp. \$3.00.

A careful and fair-minded statement of all the important varieties of religious thought today, from Catholicism to humanism. It states these positions so simply, in terms so comprehensive even to a layman, that the tremendous amount of learning embodied in the book is not apparent. A reading of this book will prove unusually enlightening to anyone, layman or teacher, who is interested in religious problems.—H. H. D.

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# THE DUKE SCHOOL OF RELIGION BULLETIN

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May, 1939

NUMBER 2

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DUKE UNIVERSITY  
DURHAM, N. C.



## THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend G. R. Stafford, of the School of Religion Alumni Association; and Mr. Julian Lindsay, representing the students of the School of Religion.

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### NOTIFY CHANGES OF ADDRESS

The *Bulletin* is sent without charge to those who desire it. The only requirement is that you keep us advised of changes in your address. In the Methodist itinerancy addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

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# THE DUKE SCHOOL OF RELIGION BULLETIN

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VOLUME IV

MAY, 1939

NUMBER 2

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## ST. FRANCIS, SOCIETY, AND THE ULTIMATE ORDER

Christianity is a creative process which maintains continuity with a historic past. Its followers at any given period may derive genuine advantage from case studies of historic figures who have helped to fashion the religious present. Francis of Assisi, after seven hundred years, continues to repay the interest and to stimulate the devotion of numerous Christians, Catholic and Protestant. They rediscover in his principle of renunciation the liberating powers of a larger life.

The more obvious aspects of St. Francis' devotion to the ideal of poverty have been widely popularized. The profoundly far-reaching character of his renunciation has not always been properly appreciated. It is glibly recounted that he refused property holding, individual or in common, for himself and for his followers; that he advocated mendicancy as well as labor; and that he found in wealth and money the roots of far-flung evil. What is often forgotten is that poverty in Francis' thinking went deeper than the disavowal of any particular type of acquisitiveness. It demanded the full surrender, bodily, spiritually, and, in fact, totally of those who felt called to a complete service of Christ's ultimate ideals.

Francis' poverty has often been represented as involving dispossession of an economic nature only. As a result, he has been made to appear an impractical dreamer, an ignorant fool, or, at least, an idealistic nuisance who has only further confused the already grave issues of a beleaguered world. Some "reasonable minded" moderns have seen in him a demented sensationalist. There are social enthusiasts who have claimed him as the progenitor of their modern social reforms. All of this tends to obscure the central fact; namely, that Francis was a thoroughly medieval man, and that he committed himself in fully surrendered loyalty to the ultimate program of the Divine to which present-day Christians have an equally grave obligation.

Total renunciation was Francis' special means to a greater liberty in serving the ultimate way of life. Modern Christians nominally support that same way but actually deprecate it as a part of Jesus' impracticable idealism. Many Christians deplore what they call the "economic naïveté" of a well-meaning Bible literalist. They do not understand or prefer not to observe his uncompromising attachment to the ideals of Christ which they skillfully rationalize into convenient desuetude. Francis made no demand that others espouse poverty unless they felt specially called to it. There is little reason to believe that he expected more than a few to follow it unconditionally. He accepted it for himself as the symbol and means of his special vocation in the service of God and men. He believed himself peculiarly called to announce God's ultimate Kingdom of Life, which should incorporate fully those ideals which Christ had renounced his all to promulgate.

The burden of Francis' message, therefore, does not lay upon Christians today the responsibility to give up all private property. It does demand that they acknowledge prior obligations to a realm of being superior to the one unto which they accommodate their lives and for which they compromise their religious convictions. That means clearly enough that they follow Francis and his Christ in living now an increasing measure of the ideals to be consummated in God's transcendent society of the future. Few Christians fully enjoy the prospect of such an absolute commitment. Most of them prefer a more "realistic" Christianity, suited less to the demands of an ultimate order than to the compromises required by "modern civilization."

Now there is a criticism ordinarily brought against an eschatologist like Francis, who believes actively in a transcendent kingdom yet to come. He is regularly stigmatized as one who surrenders all concern for current social improvement in favor of a misty attachment to a supernatural order of God's bringing. This is just what Francis did not do. Like many other Christian leaders of whom moderns are almost equally uninformed, he was led by his very loyalty to God's future kingdom to incorporate Christ's world-moving ideals into the social life of the present. Instead of paralyzing social action he thus found the true springs of humanitarian service. His faltering steps followed in the way of his adored Christ. He refused, like Jesus, to let the past dictate the status of his present. He followed the Master in striving to recreate his share of the present under the exacting eye of God's future.

Anyone who dares to dispute the social effectiveness of such a way of life which is prompted by a more than merely humani-

tarian passion has only to consult the record of the Franciscans. They did not at their best place an artificial social consciousness or an exalted humanism at the head of their banner. They placed first the love of God and of his ultimate kingdom; then loved their neighbors with the absolute self-abnegation which such surrender to the Divine always demands. The result was a sacrificial ministry of constructive pacifism, economic unselfishness, and social renovation which modern Christians are wary of reproducing. Because the Franciscans' first loyalty was to a world-transcending order of existence, they were impelled to aid their fellowmen in preparation for its sure advent. The results of their ministry were the characteristically social transformations which invariably stem from devotion to a superhuman cause. It is a matter of simple record that the healing of human ills and the elevation of the human spirit, which they achieved as the by-product of their loyalty to the more than human, have never been surpassed—if indeed they have ever been equalled—by a self-conscious and exclusive dedication to human betterment.

The ideal of poverty continues to elicit the scorn of those unimaginative souls who pride themselves on being *practical* and *realistic*. They contemptuously reject Francis as "no economist." However, the most secularized Christian must admit that there may be some worths which transcend those of contemporary economics. The *Poverello* was, and still remains, a "voice crying in the wilderness"—a true Christian prophet of transcendent values. As such, he elicits a continuing and, perhaps, even a growing response in generations subsequent to his own.

Francis never claimed to make the service of any current society or of its interests the major purpose of his life. He devoted himself unreservedly to that higher practicality and to that superior realism which inheres in Jesus and in his Kingdom. His attachment to those absolute ideals of Christ yet to be actualized made him the social blessing that he was. Renunciation emancipated him for loyalty to that larger life which *ought* to be and which, in God's own time, *will* be. He was all the more consecrated by his faith in the ultimate to the needs of the world which now is.

He welcomed poverty as the symbol of that dedication which interests itself in the present but transcends this existence with an immeasurably greater life. Renunciation was the key to that experience of Christ in the Gospel which gave itself for contemporary humanity, but always for divine ends. Those purposes transcended anything solely human or merely current. Christians have at times dreamed of creating a social order so cumulative in its developments that considerations of a superhuman and supernat-

ural future may safely be dispensed with. But there lingers in Christian tradition the stubborn conviction of Francis that everything here should sing of pilgrimage and exile. Perhaps the *Poverello* best serves our day by his insistence that humanity must broaden its cosmic outlook; that human coöperation, with all of its real importance, must subordinate itself to the divine leadership of the Ultimate Kingdom.

In an age of growing secularism and of economic totalitarianism, Francis sounded a note of independence for Christianity and for the Church. Christianity was, once more, to be the religion of Christ. Its values were to be centered upon God in his redemption of man, individual and social. The Church was to be served as the only institution which could provide a community of love, and which could dispense the sacramental graces of the Divine. By such means, man was ministered to in his pilgrimage to the true Kingdom of God. Poverty freed the *Poverello* for joyous service to all of God's children and to the Kingdom, which was to be their true home.

In our age, when even the Church seems tottering upon the edge of capitulation to the secular and to the coercive, Francis may well have a word about true Christian liberty. He may even suggest the urgency of something more vital than an economics which is modern or a culture which is totalitarian. If that should ever come to be, his naïve association of Poverty, Peace, and Love would take on new significance. His emphasis upon renunciation could no longer be dismissed as a misguided and impracticable idealism. His message might even be found to be in some measure, what he proclaimed it; namely, an invocation of Jesus' ministry to humanity through that which is divine.

Social progress would then need to be sought and supported by the fullest energies with which man's age-long history has endowed him. But the initiating power and the consummating resources of the ultimate order would not be lost sight of. The Christian Church could then recover its independence of all things secular through its dedication of everything temporal to transcendent ends.

Christendom can afford, at whatever cost, to consecrate itself, and humanity with it, to those eternal purposes which Francis served. The only true social program for the present, as well as for the future, will thus be insured.

The attachment of Francis for Jesus was manifestly something more than the naïveté of a simple peasant. He glimpsed the inexhaustible riches of an ever-living spirit. The *Little Man* employed defective exegesis of the Scripture. He had a temperamental incapacity which would have unfitted him for the critical method,



even had it existed. Nevertheless, he understood the real Christ. He found the uncompromising Jesus and the triumphant Lord. Our world boasts of great, comprehensive knowledge. However, that world may not be able to fraternize with the free spirit of Christ until it learns, with Francis, to take the Master seriously instead of reserving for him its lip service.

The Bible which Francis loved and through which he discovered Jesus was one to be felt and lived, as well as to be heard and read. He learned from it what the most rigid scholarship ought to demonstrate and what critical acumen alone cannot grasp. He discovered that the Bible is a way open to life, not the history of the dead; it is a high adventure still in the process of fulfillment, not an episode that is closed; it is the inbreathing of the divine spirit, not the relaxation of despair. Our age cannot well accept *in toto* the biblical approach of the *Poverello*. It can well afford to inhale with him the real, inescapable vitality of the Book.

Francis' conception of the Church embraced the largest aspects of human life. He welcomed gladly its institutional power and discipline, but he saw in it even more joyously the everlasting community of those dedicated to God throughout the ages. His unwavering faith in it as the undefeated and invincible agency of God's salvation, as the timeless society of God's redeemed, holds inspiration for any age. He was an obedient son of the Roman Church. His living challenge and warm companionship are not limited to that communion. His true catholicity, his self-effacing love, and his inflexible loyalty to Christ's absolute demands are the heritage of all Christians. Such must be the animating qualities of all who would know the unity of participating fellowship with God and his saints.

Our world ought certainly to have surmounted some of the tragic weaknesses and the manifold incapacities of the *Poor Man of Assisi*. It has surely not risen to his appreciation of man's place in the wholeness of God's universe. Perhaps the mastery of sciences and the multiplication of techniques do not spell true wisdom. May it be that what Francis discerned of life's ultimates—of God, His Son, His Bible, His Church, and His World—may actually be instructive to people so sophisticated as we? It may be that we shall learn, after all, the secret of Francis' power. Our world may yet discover through renunciation the true riches of the divine fullness; it may one day pass through the doors of love and humility into the glories of God's peace.

RAY C. PETRY, Assistant Professor  
of Church History.

## SYMPOSIUM ON MODERN RELIGIOUS PROBLEMS

On March 20 and 21, the School of Religion sponsored a symposium on Modern Religious Problems as part of the celebration of the Duke Centennial year. A larger number of the alumni of the school returned for this occasion than have ever been together since its founding. The general attendance throughout the two days was excellent. Several hundred ministers and other friends came from surrounding states, North Carolina, Virginia and South Carolina being especially well represented. The addresses maintained a high order of excellence. It is impossible to give full details of the program, but the address of Bishop Ivan Lee Holt is being given almost in full since it deals especially with problems of the section in which the School of Religion is located.

It will be of interest to alumni to know that at the Centennial Celebration proper on April 22, the Centennial Fund Committee announced gifts to the University during the Centennial period of almost five million dollars.

## THE PROGRAM

## March 20

Monday Afternoon, 2:30 o'Clock, Page Auditorium, West Campus  
Dean Elbert Russell, *Presiding*

Prayer: Dr. David A. Scanlon, Pastor Emeritus, First Presbyterian Church, Durham.

Welcome: William Preston Few, President, Duke University.

*Problems of the Modern Pastorate*: Dr. Allan Knight Chalmers, Pastor, Broadway Tabernacle, New York City.

*The Implications of the Madras Conference*: Dr. Edward Donald Grant, Executive Secretary, Executive Committee of Religious Education and Publications, Presbyterian Church in the United States.

## Discussion

Monday Evening, 6:00 o'Clock. Informal Dinner, University Union.

Monday Evening, 7:30 o'Clock, Page Auditorium, West Campus.

President William Preston Few, *Presiding*

Prayer: Reverend A. Jarvis Hobbs, Presiding Elder, Durham District.

*The Preacher Looks at the Church*: Dr. George Arthur Buttrick, President, The Federal Council of the Churches of Christ in America.

*Christianity and the State in the Twentieth Century*: Canon Charles Earle Raven, Regius Professor The University of Cambridge, England, and Canon of Ely Cathedral.

March 21

Tuesday Morning, 9:30 o'Clock, Page Auditorium, West Campus.

Bishop Clare Purcell, *Presiding*

Bishop, Eighth Episcopal Area, Methodist Episcopal Church, South.

Prayer: Dr. Ira D. Knight, Pastor, First Baptist Church, Durham.

*The Problem of Christian Union*: Dr. Charles Clayton Morrison, Editor *The Christian Century*.

*Recent Progress in Christian Union*: Dr. Harlan Paul Douglass, Editor *Christendom*.

*Contemporary Religion in the Southern States*: Bishop Ivan Lee Holt, Bishop, Sixth Episcopal Area, Methodist Episcopal Church, South.

Discussion

Tuesday Afternoon, 1:00 o'Clock, Alumni Luncheon, University Union.

Reverend G. R. Stafford, *Presiding*

Tuesday Afternoon, 2:30 o'Clock, Page Auditorium, West Campus.

Bishop William Walter Peele, *Presiding*

Bishop, Seventh Episcopal Area, Methodist Episcopal Church, South

Prayer: Dr. Stanley C. Harrell, Pastor, Main Street Congregational Christian Church, Durham.

*Contemporary American Religious Thought*: Dr. Robert Lowry Calhoun, Professor of Historical Theology, Divinity School of Yale University.

*Contemporary European Religious Thought*: Dr. Emil Bunner, Visiting Professor of Christian Doctrine, Princeton Theological Seminary.

Discussion

Tuesday Evening, 7:00 o'Clock, Formal Dinner, University Union.

Dean Elbert Russell, *Presiding*

#### BISHOP HOLT'S ADDRESS

Speaking on the subject *Contemporary Religion in the Southern States*, Bishop Holt said:

We are not interested now in origins or histories; we are concerned in this address with the present situation and the status of religion in the South. The religious census of 1926 shows 232,000 churches and 55,000,000 church members in America. Of these 44,000,000 are over thirteen years of age. Among both white and colored populations approximately fifty per cent of the men belong to churches and seventy per cent of the women. In the section of the South east of the Mississippi River, about sixty per cent of the adult population belongs to the church, and in the section west of the Mississippi River, about fifty per cent.

In a further study of the figures, we find that a large percentage of the members in southern denominations resides in the country

and in small towns. Approximately sixty-five per cent of the membership of the Methodist Episcopal Church, South, is rural; approximately seventy-five per cent of the members in the Southern Baptist Church is rural; of the Negro Baptist, sixty per cent resides in small towns or the country. Of the Presbyterian churches in the South, about sixty per cent will be found in larger towns. Of the Protestant Episcopal churches in the South, about eighty per cent will be found in urban centers. The Disciples of Christ are represented by a conservative group known as the Church of Christ and by a more liberal group. Of the liberal group, approximately fifty per cent of the members is in urban centers, whereas eighty per cent of the members of the Church of Christ resides in small towns and the country. Of the numerous small denominations to be found in the South, most of the churches are located in small towns and the country.

A further study of the census reveals some interesting facts about the training of ministers. Through the South, sixty-five per cent of the ministers has no college or seminary education. In four southern States, it is true that more than seventy-five per cent of the ministry has no college or seminary training. Among the Negro ministers, only fifteen to twenty per cent has either college or seminary training. These figures are given for the Protestant churches. The Roman Catholic church has a much higher percentage of trained ministers; in the South this percentage of trained Catholic priests will run from eighty-five to ninety per cent.

In an interpretation of these figures, we note these facts:

(1) The population out of the church is very large. This is true even in the Bible Belt of the Old South.

(2) The gain in membership over the gain in population is very slight.

(3) The proportion of population in the churches is not much larger than in some other sections of the nation.

(4) The church in the South is largely a rural church because there are few large cities.

(5) The Baptist and Methodist churches are much larger than others.

(6) The percentage of educated clergy is lower than anywhere else.

When one seeks to understand attitudes that are not revealed in statistics, he finds liberalism, conservatism, and superstition in the South. While the South is more conservative than other sections of the country, there are outstanding liberal leaders. The

Southern Baptist Church has furnished some of these leaders; on the faculty of the Seminary at Louisville have, for a generation, been scholars of liberal sympathies. Recent elections to the Episcopacy have been bringing into the leadership of the Protestant-Episcopal Church in the South some able Liberals. In the Disciples Church, there has come a definite break between Liberals and Conservatives. The Methodist Church has maintained its connection with the Federal Council of the Churches of Christ in America; in Vanderbilt University, and later in Duke, Emory and Southern Methodist Universities, it has had liberal theological faculties responsible for the training of its young ministers. The Presbyterian Church has, through its history, furnished the South with some of its ablest and most liberal religious leaders.

The southern churches are, however, usually conservative in both their theological and social views. The Southern Baptist Convention has no affiliation with the Federal Council of the Churches of Christ in America. The Presbyterian Church in the South has withdrawn from the Federal Council. The small denominations are, with practically no exception, fundamentalists in every sense of the term.

In the Methodist Church, an effort was made, sixteen years ago, to write a Methodist creed to which all ministers must subscribe. The effort did not succeed because the Methodist Church has never had a distinctive creed. In the General Conference, where it was discussed, there seemed to be strong support for the conservative statements in the proposed creed.

At a recent session of the Southern Baptist Convention an overwhelming majority voiced its opposition to the union of Protestant churches. In the Presbyterian General Assembly, there is usually a bitter debate over economic and social issues; it was largely on the ground of its conservative attitude in such issues that the assembly voted to withdraw from the Federal Council. Among the smaller denominations, the attitude is not only conservative but reactionary.

Among the uneducated, there is superstition everywhere. It is found in Negro churches. Perhaps the most extreme form of superstition is among the Gullah Negroes off the coast of South Carolina and on the coast. There voodoo magic is mixed with Christian teaching in an amazing way. I have come across superstition in white churches also. In a southern state, I found a minister who was making a fair profit by selling to parishioners lots in the New Jerusalem.



Among the small denominations, there are many churches where there can be witnessed all of those emotional reactions of barking and jerking and rolling and speaking with tongues, which characterized the Kentucky revival at the beginning of the last century. Of course, churches of this type are found all over the nation and are not peculiar to the South.

It would be a mistake to characterize southern religion as liberal, conservative or superstitious. All types of theology are found, and it is interesting to speculate on the influence of the Barthian theology on southern religious opinion. It does not yet exercise a great influence in the South because it has not been widely discussed. If it becomes known it may bring strong support to many conservative groups. Controversies that grew out of new scientific discoveries or the historical study of the Bible or the social gospel have been unknown among numbers of the more conservative people in the South. Those great discussions have left many southern people unchanged in their attitudes, because they have passed them by.

A discussion of religion in the South would not be comprehensive, if it did not call attention to the loyalty of people to their churches and to the devotion of ministers to their tasks. There is an earnestness among preachers and laymen which one does not find in other sections of the country. A visitor from another area is often surprised by the attendance at services of worship. This earnestness must not blind us, however, to certain problems which we face. These problems, I want to list and discuss:

(1) The failure to reach the unchurched. This problem is not primarily a southern problem. I mention it first because we in the South have too often comforted ourselves with the thought that our people are religious. Almost half of the people in the Old South is outside of our churches. The statement is frequently made that sixty per cent of the children in Protestant families receives no moral or religious instruction. Were it not for the new denominations in the South an even larger percentage of the underprivileged would be out of our churches.

(2) The rapid growth of new and sometimes fanatical religious movements which take the field of the older churches. There are, of course, psychological reasons for this rapid growth, but I am persuaded that an economic situation is largely responsible. I have recently made an extensive trip through one of our southern states. Large landowners in the state have brought their renters into towns and cities to be cared for by government relief. These

people will have nothing to do with the churches to which the land-owners belong. Among them, the new churches grow rapidly.

(3) The inability to aid in the solution of economic and social problems. I was in a state in the deep South where a small group was discussing the responsibility of the church for economic conditions. A minister of an influential church made this comment :

"I have been here for twenty-five years and I am sure we have no serious economic or social problems in the state. The students on the campus of the state university in my town simply want to know what will aid them in the leading of religious lives. They are not worried about social situations." In all probability, the minister was stating a fact about most of those in the student body. However, his remark reveals one reason for a lack of concern ; there is no prophet of the Lord in the pulpit to call attention to the distressing conditions which obtain in that state. To be sure, there are ministers in the state who are sensitive to the social wrongs which prevail, but too many ministers in the state are utterly indifferent.

(4) The spirit of intolerance. Let me say that this spirit is to be found in other sections of the nation. It may be more prevalent in the South because we have in our small and large denominations men who think they do the Lord's will when they try to force others to adopt their points of view. I was reading again the other day the story of the trial of Jesus. There were Jews who would not defile themselves by going into the court of Pilate's palace but outside they could shout their approval of murder. There are religious leaders who are fanatically devoted to their teaching. They are so loyal to it that they would not forget the least emphasis in it. At the same time, they would not find it unethical to crush any who disagree with them.

(5) The lack of coöperation. There are two reasons why it is very difficult to have a coöperative movement in the South. In the first place, many religious people are convinced that their individual denominations have the final word of truth. In the second place, there is rarely an agency which can promote a coöperative movement. Should a meeting be promoted by the Federal Council of the Churches of Christ in America, there are large groups which would have nothing to do with it. In promoting a conference on the "Church in the Community," next June, we have found it necessary to call it through a group of individuals, members and leaders in our southern churches.

What can we do to aid in the solution of these problems?

(1) As we face the task of reaching the unchurched, we are conscious of two needs. In the first place, we must seek a new experience of God. It is becoming increasingly clear that we cannot have a revival of religion until God means more to the ministers and members of our churches. As Methodists have reviewed recently the life of John Wesley, they have become aware of his earnest search for God. Before his conversion experience he was a conscientious minister in the church. Conscientious as he was, he was not satisfied with what he knew of God; he kept searching until the love of God flooded his soul. We must do the same. In the second place, we must have a new evangelism. Again, let me turn to the life of John Wesley. In him, God had not only a man with a new experience but a man with a trained mind. There could not have been a Wesleyan Revival without an able and consecrated leader. When you see a picture of a crowd listening to John Wesley, you can see tears on the cheeks of the listeners. They are more than tears of penitence. John Wesley convinced the dispossessed and the despised that they were sons and daughters of Almighty God. He saved England from a revolution not because he preached repentance for sins but because he lifted economic and social outcasts to a new level of spiritual respectability. In the National Preaching Mission, the missionaries had a great hearing from the members of our American churches. No such crowds of people ever attended religious services in the history of this nation. However, the missionaries were aware of those greater crowds which throng the streets of our cities and never go near a church. The Wesleyan revival succeeded marvelously because it took account of economic and social situations and because its preacher sought to bring men to Christ rather than to a church. Must our new evangelism be socially minded and so Christ-centered that it will not be primarily concerned about building up any one church?

(2) As the leaders of the larger churches face their tasks in southern communities, they see numbers of people going to worship in hastily constructed tabernacles and churches. As soon as we work out a plan for coöperation among larger churches, a whole group of new denominations arises. The relationship of this group to the stronger churches is so serious a problem that we must face it thoughtfully. I have suggested that there is an economic reason for the existence of these new churches. The poor find a refuge here because the churches cost little to maintain. There are, however, some others who find refuge in these smaller churches. There are those who crave objectivity and those who want authori-

tative statements of belief. Then there are those who long for some emotional expression and who do not find opportunity for it in their larger churches. I remember a Sunday in my church in St. Louis when my small boy of ten sat in the pew with pencil and paper. I supposed that he was taking some notes on my sermon. When I reached home, he asked me: "Do you know how many times you used the word 'probably' today?" Since I had no idea, he told me that I had used the word seventeen times in one sermon. In that experience lies a reason for the turning away of many people. They want a simple but convincing and authoritative statement of faith. Liberalism uses too often the word "probably."

Then there are people who are emotionally starved. Life is very drab. When so many thousands of women and girls crowded around the casket of Rudolph Valentino, I said, "Morbid psychology." A friend of mine, a great teacher, said, "You are wrong. These people are hungry for romantic adventure, and Valentino took them out of their crowded houses and dirty streets into a realm of beauty and thrills." There are emotionally starved people who long for a service in which full play is given to the emotions.

I have two suggestions, as the churches in the South face this problem. In the first place, I am sure that these new churches ought to be taken into whatever Christian fellowship exists in the community. They ought not to be ignored and they ought not to be simply criticized. They meet the needs of some people in the community which larger churches cannot meet. Their very existence is a confession of the failure of the larger churches. In the second place, I am sure that the larger churches must come to realize their failures. It does not solve the problem for the Methodists to lament the fact that the Baptists reach people they used to reach and for the Baptists to lament the fact that the Nazarenes reach people they used to reach. Granting that the larger churches minister to those who come to their serices, there must be a more determined effort to create a new type of ministry to those who crave authoritative statements and emotional experiences, as well as to those who are economically dispossessed.

(3) As we face economic and social situations in the South, we must find a way for the church to aid. I am convinced of two things. The first one is that outside agencies cannot solve our southern problems. Those of us who live in the South must solve them, if they are to be solved. I am also convinced that we must not be blind to our problems through any false sense of loyalty to the South. Let me think with you for a few minutes about these two matters. Ever so often, a conscientious and well-meaning

person in the north or east will come south to show what it means to be a Christian in a southern community. He may be leaving situations which are just as deplorable in his own community. I would not say that such a man fails, because any Christian exerts a fine influence. Frequently he comes, however, with an attitude of criticism which makes it impossible for him to succeed. I recall vividly an address which a Jewish rabbi gave in a Christian church. On his return from Germany, he spoke to Christians about their Christian duty. Another rabbi present at the service said to me, "My colleague should let a Christian talk to Christians about their Christian duty." I am sure that any progress we have made in the solution of southern economic and social problems has been made under the leadership of southern men.

If the church is to assist in the solution of our problems in the South, it must face them with the mind of Christ. Some of our problems have been inherited from earlier generations. Some of them are the creation of our own stupidity. There is no cure for them in either the economic or the social system. If a cure is to be found, the church must stir the minds and consciences of our people to look for such a cure. In southern churches and in them alone, in my judgment, lies the hope of economic and social reconstruction in the South. If there is to be a new South, Christian churches must create it.

(4) It is a very difficult task that confronts those who would change dogmatic and intolerant attitudes. We cannot refuse to try because the task is difficult. Again I suggest two things which we can do. Those of us who protest against narrow points of view need to inquire about our own attitudes. I listened one night to a great Liberal as he discussed Fundamentalism. When the meeting was over, I heard this comment: "That was the most intolerant denunciation of intolerance I ever heard." It takes infinite patience to listen to arrogant ignorance, but even that may be needed for a growth in grace. With the confession from many Liberals that mistakes have been made and too much has been claimed there results a situation in which it may be possible to review all accepted beliefs. I know that a Conservative will not consent to a review of his beliefs, but the Liberal may review his beliefs and find that there are possible agreements. While I do not have much patience with the ready acceptance of the Barthian point of view in many quarters, yet there is a possibility of new understandings through its influence. In the second place, we can stress the goal before the Church in such a way as to converge the paths toward it. I am not suggesting that the end justifies the



means, nor am I saying that it makes no difference how a man walks, if he walks in the right direction. However, it becomes increasingly apparent that man cannot save the world without God's help and that we cannot have a righteous world without righteous men. Redemption of men as the goal and faith in God as the means are fundamental in all religious thinking. We may find a way to emphasize our agreements, in spite of our differences. Certainly the task is no more difficult than that we face in the World Council of Churches with Protestants and Greek Catholics in fellowship.

(5) The solution of the four problems we have discussed will depend largely on coöperation. How can we develop that when we have no coöperative agency in the South? If we could function through the Federal Council and State Councils and City Federations, we could do much for our southern communities. But large denominations will not work through such agencies. I find myself wondering what effect Methodist Unification will have on church coöperation in the South. It may convince Baptists and Presbyterians that they should follow the example. It may have another effect. When the Methodist Episcopal Church, South, becomes a part of a National church, other denominations in the South may emphasize all the more strongly their southern character. Either thing may happen.

However, there are coöperative movements in which all the larger denominations in the South meet. They meet in the Foreign Missions Council and in the Home Missions Council. It may be possible to bring them together in some American Division of the World Council of Churches. It may be possible to change the Federal Council in such a way as to make it the American Division of the World Council. In the event of such changes, there may be created a structural unit in which all southern churches will have membership.

If this does not happen, how can we promote coöperation in the South? I want to make suggestions that are practical, and I want to be realist enough to face the present situation.

We can promote community coöperation and even state-wide coöperation, though it may be impossible to engage in interdenominational coöperation through the whole South. I know more than one southern community where ministers of denominations, that will not coöperate with the Federal Council, have worked out plans of community coöperation through a local pastor's association. Such an association functions as a Community Federation of Churches. A few years ago, I attended a meeting of the State

Council of Religious Education in a southern state. The leaders desired to organize a State Council of Churches. They came to me with a question, "Can we organize a State Council without assuming all the functions of the Federal Council? Some of our denominations in the state will not coöperate in a full Federal Council program." My answer was, "Organize your State Council for such functions as it can have among your denominations. Have such coöperation as you now find possible." We can follow such a course as this in many of our communities, and in some of our states in the South. Let us not wait until we can have full coöperation before we seek any coöperation. There are religious groups which will undertake tasks together, even though they cannot agree on either a plan for union or a plan for close federation.

The Protestant churches in the South are relatively strong. I am anxious for them to do what the church in the world has not succeeded in doing, and what the church in the nation has not succeeded in doing. It will take real statesmanship and deep consecration to mobilize for human redemption and social reconstruction the religious forces of the South. May God show us how to do it!

A few years ago, there appeared in an American magazine a brilliant criticism of the church. The author did not suggest that people stay away from church because sermons are long or because preachers do not speak the language of the day or because there are hypocrits in the church. Those criticisms have been so frequently uttered that they would not attract attention.

The author of the article to which I refer says that the church has lost its job. Through the years, its job has been to care for the needy, to educate the young, and to call sinners to repentance. Each of these jobs it has passed on to other agencies.

The job of caring for the needy is in the hands of the charity organization society or the Federal government. That is largely true. Further reflection, however, reveals the fact that the church must keep alive in human hearts sympathy for the less fortunate. That job it can never pass on.

The job of educating the young it has passed on to the state. Again we acknowledge that there is much truth in the assertion. Contributions to church schools decrease, while contributions to state and municipal schools increase rapidly. However, the presidents of state universities, and superintendents of city schools often turn to religious leaders with the query, "What are we going to do about the religious education of our children and youth? Of Jewish children, fifty per cent receives no religious instruction;

of Catholic children, twenty-five per cent receives no religious instruction; of Protestant children, sixty per cent receives no religious instruction. We must have the help of the churches."

The job of calling sinners to repentance is often in the hands of the modern psychiatrist. In a European community, 900 out of 1,000 Catholics, said they would turn to the priest, if they were to face serious personal problems, while 900 out of 1,000 Protestants said they would turn to the doctor. In discussing this matter, Professor W. E. Hocking tells of a conversation with a leading psychiatrist in New York. The doctor said: "If a man comes to me with a personal problem, he wants to know whether I have faced it. If I have, he wants to know whether I have been victorious. If I give him a negative answer, he turns away. On the other hand, he may go to a minister and receive the same answers without turning away. The minister can reach out and touch the hand of One who was without sin. The Church has a Savior."

A seemingly damaging criticism of the Church may point to a way of meeting the criticism.

As I think of the Church in the South, I am grateful to God for what it has meant, and still means to millions. At the same time, I am so conscious of its failures and so vividly aware of its problems that I want to face both in the most realistic way possible. As I face them realistically, I know that, under God, there is a way of profiting by its failures and a way to solve its problems.

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### ALUMNI MEETING

The annual meeting of the Duke School of Religion Alumni Association will be held the evening of June 8, 1939, during the session of the North Carolina Pastors' School. It will be a dinner meeting. The election of officers for the ensuing year, and the report of the committee on the revision of the constitution will be two items of business upon which the Association will be asked to take action. The revised constitution, as proposed by the committee, is being presented for your consideration in this issue of the *Bulletin*. Rev. A. E. Acey, pastor of Boulevard Methodist Church in Richmond, Virginia, will deliver the address.

The alumni who were privileged to participate in it are very grateful to Dr. Garber for arranging and to the University for extending the courtesy of sharing the expense of the luncheon for the School of Religion alumni on March 21 during the Centennial Symposium on "Modern Religious Problems," and to President Few for being present and speaking on that occasion.

GARLAND STAFFORD.

## REVISION OF ALUMNI CONSTITUTION

Your committee considered carefully the suggestions for revision of the constitution which came to its attention, and also the constitutions of alumni groups of Yale Divinity School, Harvard Divinity School, and Union Theological Seminary. We feel that our constitution should be revised by being simplified and condensed. We submit the following revision as, in our opinion, a suitable constitution for the Alumni Association.

C. C. HERBERT, JR., A. E. HOLLER, C. P. WOMACK, *Committee*.

Article I: *Name*. The name of this organization shall be the Alumni Association of the School of Religion of Duke University.

Article II: *Objects*. The objects of this association shall be to cultivate fellowship among its members, to promote the interests of the School of Religion, and to take its place in the general scheme of alumni bodies of the University.

Article III: *Membership*. This association shall be composed of all graduates and all former students who have completed at least one academic year in the School of Religion of Duke University.

Article IV: *Meetings*. There shall be a meeting of the association annually at a time and place determined by the Executive Council of the association.

The president may call meetings at any other time, after giving due notice.

Article V: *Officers*.

Section 1. The officers of the association shall be a President, a Vice-President, an Executive Secretary, and two councilors. These officers shall compose the Executive Council of the association, which shall meet at the call of the President. The Executive Secretary shall also act as Treasurer of any funds of the association, under the direction of the Executive Council.

Section 2. The officers shall be elected at the annual meeting, and shall hold office for one year or until their successors shall have been elected.

Article VI: *Duties of Executive Council*. It shall be the duty of the Executive Council:

1. To decide on the time and place of the annual meeting.
2. To choose a member of the association to deliver an address to the annual meeting.
3. To name standing committees to deal with any proper interest of the association.
4. To act for the association in regard to all matters not specifically delegated to any other officer or group.

5. To decide whether an offering need be taken at any annual meeting for incidental expenses.

6. To report its actions to the annual meeting of the association for review.

Article VII: *Amendments*. This contribution may be amended by a two-thirds vote of the members present at any annual meeting.

## SCHOOL OF RELIGION STATISTICS

### ENROLLMENT, 1938-39

Men.....	117
Women.....	1
Total.....	118

### DENOMINATIONS REPRESENTED

Methodist Episcopal Church, South, 101; Congregational-Christian, 6; Baptist, 4; Methodist Protestant, 3; Protestant Episcopal, 1; Holiness, 1; Methodist Episcopal Church, 1; Presbyterian, 1.

### STATES REPRESENTED

North Carolina, 60; Virginia, 13; South Carolina, 10; Texas, 7; Alabama, 4; Mississippi, 4; Florida, 3; Louisiana, 3; Arkansas, 2; California, 2; Kentucky, 2; Maryland, 2; West Virginia, 2; Arizona, 1; Illinois, 1; Pennsylvania, 1; Tennessee, 1.

### COLLEGES AND UNIVERSITIES REPRESENTED

Duke University, 17; Wofford College, 16; Elon College, 8; High Point College, 6; Southern Methodist University, 5; Wake Forest College, 5; Catawba College, 4; Davidson College, 4; Lenoir-Rhyne, 4; University of North Carolina, 4; Birmingham-Southern College, 3; Centenary College, 3; Emory and Henry College, 3; Randolph-Macon College, 3; Hendrix College, 2; Louisiana State University, 2; Millsaps College, 2; Morris-Harvey College, 2; University of Mississippi, 2; University of South Carolina, 2; American University, 1; Arizona State Teachers College, 1; DePauw University, 1; Emory University, 1; Evansville College, 1; Florida Southern College, 1; Gordon College, 1; Hampden-Sydney College, 1; Kentucky Wesleyan College, 1; Lynchburg College, 1; Newberry College, 1; Redlands College, 1; Salem College, 1; Scarritt College, 1; Southeast Missouri State Teachers College, 1; St. John's College, 1; Tennessee Polytechnic Institute, 1; University of Arkansas, 1; University of Richmond, 1; University of Texas, 1; Virginia Polytechnic Institute, 1.



## JUNALUSKA SCHOOL OF RELIGION

The Junaluska School of Religion, conducted under the approval of the School of Religion faculty, has since 1934 been combined with the Junaluska Summer School. Dr. Paul N. Garber is director of the combined schools. The 1939 session will be held from June 9-July 21 at Lake Junaluska, North Carolina. Headquarters of the School are at the Mission Inn. Five courses have been approved by the School of Religion faculty for credit towards the Bachelor of Divinity degree. They are as follows: The Religion of Jesus, Dr. K. W. Clark; The Social Message of the Christian Church, Dr. Ray C. Petry; Modern Religious Leaders, Dr. Paul N. Garber; Pastoral Psychology, Dr. F. S. Hickman; Missions in the Modern World, Dr. Elmer T. Clark.

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## DUKE DELEGATES TO THE UNITING CONFERENCE

Two University officials and four professors of the School of Religion are delegates to the Uniting Conference of American Methodism which convened at Kansas City, Missouri, on April 26. The delegates are President W. P. Few, Dean W. K. Greene, Dr. Paul N. Garber, Dr. Frank S. Hickman, Professor J. M. Ormond and Dr. Gilbert T. Rowe. They were assigned to the following committees: *Conferences*: Dr. Hickman; *Education*: President Few; *Missions, Temperance and Hospitals*: Professor Ormond; *Publishing Interests*: Dr. Garber and Dr. Rowe; *Membership and Temporal Economy*: Dean Greene.

Dr. R. L. Flowers is a member of the Judicial Commission and attends in that capacity.

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## THE DUKE INSTITUTES

The North Carolina Pastors' School and the Rural Church Institute will be conducted concurrently at Duke University June 5-10. It will be the twenty-first annual session of the Pastors' School and the sixth annual session of the Rural Church Institute. A number of outstanding speakers and teachers have been secured for the 1939 session, and the five days of classes, panel discussions, and addresses will afford instruction and inspiration for all who attend.

The speakers and teachers for the institute are as follows: Bishop G. Bromley Oxnam, Dr. Harold C. Phillips, Dr. Paul

Hutchinson, Bishop Clare Purcell, Dr. Fred G. Holloway, Dr. Clarence T. Craig, Dr. R. E. Diffendorfer, Dr. O. W. Moerner, Dr. A. J. Walton, Mr. Boyd McKeown, Miss Barnett Spratt, Dr. A. H. Rapping, Dr. Ralph Felton, Dr. D. B. Walthall, Reverend Francis Allison, and Dr. E. M. Conover.

Panel discussions on the following topics have been arranged: "The Ministry of Public Worship," "The Minister in the Homes of His People," "The Church and the Unreached People," "The Vacation Church School," "The Local Church and the Church Universal," "Church Architecture," "The Attitude of the Church Toward War," "Evangelism," "The Church and State Today," and "A Constructive Community Program."

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### FACULTY NOTES

DR. KENNETH W. CLARK served as supply pastor for the First Baptist Church of Henderson between January 15 and April 9. He is now serving as supply pastor for the Watts Street Baptist Church of Durham (April 23-May 28). In addition, Dr. Clark taught "The Fourth Gospel" in the Charlotte School for Christian Workers which was held at the First Methodist Church, February 19-24, and taught on the same subject in the Greensboro School for Christian Workers which was held in the West Market Street Methodist Church March 5-10. On April 18 Dr. Clark attended the conference on Interdenominational Institutes for Negro Ministers held at the North Carolina College for Negroes, serving on the Committee to consider "List of Courses."

DR. HOMER H. DUBS is engaged in the translation of the Chinese "History of the Former Han Dynasty." The first volume came out in the spring of 1938, the second volume is now ready to go to press, and Dr. Dubs is at work on the third volume at this time. From April 11-13 Dr. Dubs attended the annual meeting of the American Oriental Society at Baltimore, Md., where he read a paper, "The Economic Reforms of Wang Mang."

DR. PAUL N. GARBER recently taught a class in the South Carolina Training School, which was held at Columbia, February 19-24. He has published the following articles: "Bibliography of Bishops of Methodist Episcopal Church, South" in *Publications of Methodist Historical Societies*, April, 1939, and "The Spread of Methodism Prior to 1844" in *World Outlook*, April, 1939. He is also a delegate to the Uniting Conference, and has been assigned to the Committee on Publishing Interests.

Dr. Garber's book *The Methodists Are One People* was prepared in special preparation for the Uniting Conference. Published by the Cokesbury Press it has been widely distributed in the three Methodisms participating in the union. It has received favorable reviews in a large number of church journals and is frequently quoted in articles on the union. Dr. Garber has furnished a large number of articles to the daily and religious press on historical aspects of Methodist unity.

DR. FRANK S. HICKMAN, in addition to his usual duties as Preacher to the University and Dean of the Chapel, had charge of the special Centennial cycle of Easter services, and also took an active part in the regular Centennial program. Dr. Hickman was a delegate to the Uniting Conference held in Kansas City and was assigned to the Committee on Conferences.

PROFESSOR J. M. ORMOND spoke at the meeting of the Southern Council on International Relationships in Raleigh on January 28. On March 5 he addressed the Lutheran League in Durham, and on March 26 he preached in the Edgar Long Memorial Church in Roxboro. Professor Ormond attended the meeting of the General Board of Missions in Nashville, Tennessee, early in April. He was a delegate to the Uniting Conference at Kansas City and was assigned to the Committee on Missions.

DR. ALBERT C. OUTLER, A.B., Wofford, B.D., Emory, and Ph.D. of Yale, has been appointed to the School of Religion faculty to give courses in historical theology in the department of Christian Doctrine. Dr. Outler has been Instructor in English Bible in Duke University since September, 1938. He has written a review of Greenwood's "Biology and Christian Relief" for the *Religious Education Magazine*. He recently spoke at Vesper Services at the North Carolina State College for Women at Greensboro and also at the South Carolina College for Women at Rock Hill. He presented a paper on "Origen and the *Regulae Fidei*" at the meeting of the American Society of Church History at Princeton University Theological Seminary on April 28.

DR. RAY C. PETRY has just completed the manuscript of a book to be entitled *The Ideal of Poverty in Francis of Assisi*. Dr. Petry was on the program at Princeton Theological Seminary and read a paper on "Medieval Eschatology and Saint Francis of Assisi." This paper was read before the American Society of Church History. on April 28.

DR. GILBERT T. ROWE was a delegate to the Uniting Conference in Kansas City, where he was assigned to the Committee on Publishing Interests.

DR. ELBERT RUSSELL has been busily engaged in preaching and speaking during recent weeks. In addition to his usual preaching in the Duke Chapel, Dr. Russell has filled the following engagements: On March 12 he spoke before the Negro Ministers' Alliance of Chapel Hill and vicinity on "The Movement for Church Unity"; on March 14 he addressed the Interracial Fellowship Group at the North Carolina College for Negroes on the topic "Elements in American Life that Make Democracy Difficult." During the spring vacation Dean Russell attended the yearly meeting of Friends in Philadelphia, where he spoke on "Worship and Christian Living," and also took part in the discussions of the Committee on Church Unity and the World Council. On this same trip Dr. Russell preached at the Race Street meeting, and did some work in the libraries of Haverford and Swarthmore Colleges on "The History of Friends." On Sunday evening, April 16, the Quaker groups from Raleigh and Chapel Hill met with the Duke group. Dr. Russell spoke to them on "Personal Responsibility." On April 18, at the installation of the Rev. Allyn P. Robinson as minister of the United Church in Raleigh, Dr. Russell gave the charge to the ministry.

DR. SHELTON SMITH has been acting as Secretary for the North Carolina Council of Churches since the resignation of Dr. Trela Collins. Dr. Smith will continue in this capacity until the election of a successor to Dr. Collins.

PROFESSOR H. E. SPENCE had general charge of the Centennial cycle of Easter celebrations. Professor Spence wrote the continuity for these celebrations, and arranged and wrote the greater part of the programs. He was after-dinner speaker at the Educational Buyers' Association dinner, and also addressed the statewide Dental Association in Raleigh. Professor Spence delivered the sermon at the Centennial celebration of the high schools at Trinity, N. C., where the establishment of Union Institute and the development of Trinity College were celebrated. He taught The Life of Christ in a training school in Mocksville, N. C., in March.

DR. W. F. STINESPRING presented a paper on "The Meter of 'David's Lament over Saul and Jonathan'" before the American Oriental Bible Society of Baltimore, Maryland, on April 12. He has been engaged to lecture on Biblical Archaeology at the First Baptist Church in Oxford, N. C., on April 30, and to deliver the baccalaureate sermon for the Pikeville, N. C., High and Graded Schools on May 7.

## STUDENT NEWS

The current school year has witnessed the beginning of a number of extra-curricular activities on the part of the School of Religion student body. First was the organization of a publication staff for *Christian Horizons*, the School of Religion student journal. Under the capable editorship of Finis Crutchfield and the efforts of a coöperative staff the journal has received wide recognition. One article has been reprinted in a magazine of nation-wide circulation. Two others, one by Claude Evans, and the other by Clark Ellzey, have been suggested for reproduction in the publication of the Federal Council of Churches and the *Friend's Intelligencer*, respectively. Ellzey's article has been used in student discussion groups at Union Theological Seminary. There have been some forty letters from outstanding ecclesiastical organizations and from many church leaders expressing interest in the material that has been presented. Interest has been expressed in the unique manner in which the journal permits and encourages freedom of student thought, and in the fact that it foretells the type of thought that will be evidenced in tomorrow's southern pulpit. The circulation of the journal is at the present time something over four hundred copies, with the prospect of there being an increase during the coming school year.

During the latter part of the first semester and during the entire second semester the students have been participating in a local civic enterprise to remedy the juvenile delinquency situation in one of the industrial sections of Durham. Brooks Waggoner has been in charge of this work, and has found the students eager to help in presenting weekly programs at the "Boys' Club," which is a re-conditioned recreation center. The city has employed Henry Glenn, another School of Religion student, as a full-time worker with full responsibility for the center. The percentage of delinquency in the part of the city that has access to this wholesome influence has dropped to a negligible figure.

Dr. A. C. Outler, in response to student request, has conducted during the past several months weekly discussions for all interested students. The response to these informal meetings has been sufficiently good to justify their continuation. Closely allied to these discussion groups has been the recent formation of a series of open forum discussions. The present series is restricted to four, with Drs. Rowe, Outler, Russell, and Petry being the leaders. The response of the faculty in answering to student request in these matters is indicative of the splendid coöperation that they have always manifested.

The student body has found it possible to give a fifteen-minute



devotional program on each Tuesday at 11:15 a.m. over Station WDNC in Durham. Herman Nicholson is chairman of this enterprise and has worked out arrangements by which the programs are broadcast directly from Duke Chapel. This fact is important because it affords the program the advantage of the musical facilities in the Chapel. The student body has actively participated, also, in the programs of the Polity Club, which has had as recent speakers Kirby Page and Sherwood Eddy. The services of Finis Crutchfield and Key Taylor were enlisted in the first Duke Institute of World Affairs.

The Uniting Conference in Kansas City has necessitated the temporary curtailment of a number of classes. This fact led to Dr. Garber's classes in Church History and Dr. Russell's class in New Testament Theology being combined for a series of six lectures by Dr. Russell on the Ecumenical Movement. Another of the changes made necessary by the Conference was the extension of the B.D. thesis submission date to May 25, instead of the customary date of May 15.

The annual School of Religion Banquet was held in the Union Ballroom on Thursday, April 27. Under the capable toastmastership of "Skipper" Ellzey the program went off very successfully. The more humorous elements of the program were the "principal speakers stunt," in which Professors Cannon, Clark and Spence coöperated to create a clever satire on the usual elaborate introduction afforded the guest speaker, and the humorous number rendered by the School of Religion Quartet under the direction of Professor Stinespring. The retiring president of the student body introduced the recently elected staff of *Christian Horizons*, and the incoming officers of the School of Religion student body. Those informally inducted by introduction were Finis Crutchfield and Linwood Blackburn as editor-in-chief and business manager, respectively, of *Christian Horizons*. Key Taylor, as president, Claude Evans, as vice-president, Philip Riley, as secretary, and Wade Bustle, as treasurer, were introduced as next year's officers. The guest speaker of the evening was Dr. Hornell Hart, of the University faculty, who, in his address, painted a very optimistic picture of the so-called "world crisis," and also pointed out in a very forceful manner the unique contribution that the Duke School of Religion can render in remedying the present situation. There were 109 in attendance, and the general impression was that the occasion afforded both pleasure and enlightenment to those in attendance.

One of the recent promising attempts to increase the spiritual life in the School of Religion has been the spontaneous gathering

of a number of students in York Chapel daily at 9:10 a.m. for a "morning watch." These ten-minute devotional programs have been fittingly called "a short preparation for the day's work." The regular bi-weekly programs in York Chapel have been characterized by good programs, splendid attendance and the willing coöperation of those who have been asked to participate in the programs.

The deputation work has been conducted in a very efficient manner under the leadership of S. Y. Higgins. The efforts of the students participating in this work have been rewarded by recognition from the officials of the Duke Hospital and those at the county and city jails. The Legal Aid Clinic has also expressed appreciation for aid the students have given that organization by affording contacts with needy cases. Dr. Hickman's class in homiletics delegated some thirty of its members to assist in a pre-Easter revival service at Lakewood Methodist Church in Durham.

Robert Arbaugh, a rising third year student, has been accorded a unique honor in being asked to serve as one of nine representatives from the Southern branch of Methodism to a student youth conference in Holland during the summer.

JULIAN A. LINDSAY.

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### STUDENT OFFICERS 1939-40

Elections and appointments to positions in the School of Religion Association for 1939-40 are as follows:

Cabinet (elected by student body). Key W. Taylor, president; J. Claude Evans, vice-president; Philip M. Riley, secretary; Wade R. Bustle, treasurer.

Committee chairmen (elected by cabinet). Spiritual Life Committee, J. Claude Evans; York Chapel Service, J. W. Inge; Boys' Club Work, B. M. Waggoner; Morning Watch Service, S. R. Crumpton; University Student Religious Council—School of Religion Representative, J. Claude Evans; Director of Probation Work, Angus McKay Brabham; Director of Jail Religious Services, L. D. Rustin; Director of Hospital Religious Services, Wesley W. Dodge; Athletics, A. D. Gray; Social Committee, Robert Stamey; Forum Committee, Dana Dawson; Polity Club Representative, T. C. Hendrix; Field Work, Robert E. Garrison; Junior Reception Committee, Seaborn M. Kiker.

*Christian Horizons* staff. Finis A. Crutchfield, Jr., editor; Linwood Blackburn, business manager (elected by student body).

Virgil Queen, chairman of editorial board; Everett Spell, circulation manager (appointed by editor).

## NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

*Types of Modern Theology.* Hugh Ross Mackintosh. London: Nisbet & Co., Ltd., 1937. Pp. vii + 333. Index.

It is very likely that no theologian of our time was so greatly loved as a man and at the same time so universally respected and admired as a scholar as the last Professor of Christian Dogmatics in the University of Edinburgh. Before his lamented death in 1936, he had revised for publication all but the last chapter of this authoritative survey of modern theology. There are sections devoted to Schleiermacher, Hegel, Ritschl, Troeltsch, Kierkegaard, and Barth.—J. K. B.

*The Unity of Philosophical Experience.* Etienne Gilson. New York: Charles Scribner's Sons, 1937. Pp. xii + 331. Index. \$2.75.

This philosophical history of philosophy by one of the ablest scholars of our time is an examination of the Mediaeval, Cartesian, and Modern experiments in dealing with philosophical knowledge according to their peculiar methods. It concludes that "there is a centuries-long experience of what philosophical knowledge is, and that such an experience exhibits a remarkable unity." The final chapter is devoted to the exposition of the nature and unity of this philosophical experience. An invaluable study of the relation between philosophy and theology.—J. K. B.

*The Civilized Mind.* Lynn Harold Hough. New York: The Abingdon Press, 1937. 246 pp. \$2.00.

In his characteristic style and quality the author presents in thirteen essays a wealth of material drawn from varied sources, to stress further the need for true standards and controlled vitality in fruitful living. Essay seven, "The Cathedral and the Campus", was delivered at the dedication of Duke University Chapel. Bibliographies at the end of eight of the essays give added value to this thought-provoking volume.—H. E. M.

*Origins of the Gospels.* Floyd Vivian Filson. New York: The Abingdon Press, 1938. 216 pp. \$2.00.

A book written for non-specialists—ministers and students. The author, a professor of New Testament, is well informed on current criticism in America and Europe, and has constructed the story in a vigorous and readable style.—K. W. C.

*The Pharisees: the sociological background of their faith.* Louis Finkelstein. Philadelphia: Jewish Publication Society, 1938. \$5.00.

Several years ago Dr. Finkelstein published an article which revised the popular view of the Pharisees as social conservatives. These two volumes

expand his argument with compelling detail, namely, that the Pharisees were the religious liberals in Jesus' day, contrasted with the conservative Sadducees.—K. W. C.

*What Jesus Taught.* Burton Scott Easton. New York: The Abingdon Press, 1938. 147 pp. \$1.50.

Out of the discussion about what Jesus taught and what others have made him teach, Professor Easton has drawn a selection of sayings with a convincing authenticity. The collection is subjectized in topical arrangement, and is supplemented with enlightening commentary.—K. W. C.

*Medieval Panorama: The English Scene from Conquest to Reformation.* G. G. Coulton. New York: Macmillan Co., 1938. 801 pp. \$4.00.

This fascinating work covers a vast range of subjects with a masterful ease made possible only by the author's scholarly familiarity with the sources. It is hard to think of any intelligent person who could not enjoy the reading of this authoritative book.—R. C. P.

*War and the Christian.* Canon Charles E. Raven. New York: The Macmillan Co., 1938. 186 pp. \$1.75.

Here is a calm, unbiased consideration of a crucial issue which no sincere Christian can avoid. The evidence for representative positions is forcefully presented. The clear mandate of Christianity to a war-transcending way of life is unflinchingly issued.—R. C. P.

## THE DUKE SCHOOL OF RELIGION FACULTY

BRANSCOMB, BENNETT HARVIE, A.B., M.A. (Oxon), Ph.D.  
*Professor of New Testament*

CANNON, JAMES, III, A.B., A.M., Th.B., Th.M., D.D.  
*Ivey Professor of the History of Religion and Missions*

GARBER, PAUL NEFF, A.B., A.M., Ph.D.  
*Professor of Church History*

HART, HORNELL NORRIS, A.B., A.M., Ph.D.  
*Professor of Social Ethics*

HICKMAN, FRANKLIN SIMPSON, A.B., A.M., S.T.B., Ph.D.  
*Professor of Preaching and the Psychology of Religion*

MYERS, HIRAM EARL, A.B., S.T.B., S.T.M.  
*Professor of English Bible*

ORMOND, JESSE MARVIN, A.B., B.D.  
*Professor of Practical Theology*

ROWE, GILBERT THEODORE, A.B., D.D., Litt.D.  
*Professor of Christian Doctrine*

RUSSELL, ELBERT, A.B., A.M., Ph.D.  
*Professor of Biblical Interpretation*

SMITH, HILRIE SHELTON, A.B., Ph.D., D.D.  
*Professor of Christian Ethics and Religious Education*

SPENCE, HERSEY EVERETT, A.B., A.M., B.D., D.D.  
*Professor of Religious Education*

CLARK, KENNETH WILLIS, A.B., B.D., Ph.D.  
*Assistant Professor of New Testament*

PETRY, RAY C., A.B., A.M., Ph.D.  
*Assistant Professor of Church History*

STINESPRING, WILLIAM FRANKLIN, B.A., M.A., Ph.D.  
*Assistant Professor of Old Testament*

DUBS, HOMER H., A.B., M.A., B.D., Ph.D.  
*Acting Professor of Philosophy*

OUTLER, ALBERT C., A.B., B.D., Ph.D.,  
*Instructor in English Bible*

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ELLWOOD, CHARLES ABRAHAM, Ph.B., Ph.D., LL.D., *Professor of Sociology*  
JENSEN, HOWARD EIKENBERRY, A.B., A.M., B.D., Ph.D., *Professor of Sociology*  
LUNDHOLM, HELGE, Ph.D., *Professor of Psychology*  
McDOUGALL, WILLIAM, B.A., M.A., M.B., D.Sc., Litt.D., *Professor of Psychology*  
WIDGERY, ALBAN GREGORY, B.A., M.A., *Professor of Philosophy*  
CRISPELL, RAYMOND, A.B., M.D., *Associate Professor of Neuropsychiatry*  
MORGAN, GEORGE ALLEN, JR., A.B., A.M., Ph.D., *Associate Professor of Philosophy*  
THOMPSON, EDGAR TRISTRAM, A.B., A.M., Ph.D., *Assistant Professor of Sociology*  
BARNES, JAMES FOSTER, A.B., A.M., *Instructor in Church Music*  
HAINES, HOWARD N., B.S., *Instructor in Church Architecture*  
LEWIS, LEROY, A.B., *Instructor in Public Speaking*





DURHAM, N. C.

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# THE DUKE SCHOOL OF RELIGION BULLETIN

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DUKE UNIVERSITY  
DURHAM, N. C.

## THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend A. C. Holler, of the School of Religion Alumni Association; and Mr. Key Taylor, representing the students of the School of Religion.

Correspondence should be addressed to *The Duke School of Religion Bulletin*, Box 4923, Duke Station, Durham, N. C.

### NOTIFY CHANGES OF ADDRESS

The *Bulletin* is sent without charge to those who desire it. The only requirement is that you keep us advised of changes in your address. In the Methodist itinerancy addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

### SCHOOL OF RELIGION ALUMNI ASSOCIATION

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# THE DUKE SCHOOL OF RELIGION BULLETIN

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VOLUME IV

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## SCHOOL OF RELIGION OF DUKE UNIVERSITY

Duke University is built around Trinity College, which goes back in its origins to the year 1838-39. In that year a group of Methodists and Quakers in Randolph County, North Carolina, formed an association for the support of a school which they called Union Institute. This institution continued under this name until 1851, when it was reorganized under the name Normal College, and was devoted to training teachers for the newly established public school system of the state. In 1859 the college became affiliated with the North Carolina Annual Conference of the Methodist Episcopal Church, South, and was reincorporated under the name of Trinity College, which continues today as the undergraduate college for men in Duke University. The University was organized in 1924.

In his deed of indenture establishing the endowment of Duke University, James B. Duke put as the first objective the "training of preachers, teachers, lawyers, and physicians, because these are most in the public eye, and by precept and example, can do most to uplift mankind." The School of Religion was the first professional school to be established in the organization of the new University. The School of Religion began with the academic session of 1926-1927, the formal opening exercises being held on November 9, 1926.

The following statement of the purposes of the School of Religion was placed in the first bulletin:

Christian work has now expanded to the extent that it covers far more than the work of a preacher or minister. The School of Religion of Duke University proposes to offer training for all types of Christian service. This includes missionaries, teachers of Bible and other religious subjects in the schools and colleges of the South, directors of religious education, and social workers. In the future it is planned to fit the courses more completely to the needs of these workers. Still it must be kept clear that the minister in charge of a church, who is

placed before the people to preach the Gospel of Christ, is the center and key to the whole problem of Christian work in the church. It is felt with strong conviction that the training of all Christian workers should be maintained on a high level. Consequently, the School of Religion is organized on a strictly graduate basis. It is sincerely hoped that the standard thus set may increasingly influence the type of men and women entering Christian work and may lead them to demand the best of themselves in the prosecution of the work of Christ among men.

The School of Religion is rendering a service in the field of rural church work which is unique among theological seminaries. Through the gift of the late James B. Duke for the maintenance of rural Methodist churches in North Carolina, a plan has been adopted whereby students in the School of Religion give service during the summer vacation by assisting pastors in rural sections. Five students were sent out in 1926, while sixty-six served during the summer of 1939.

This unique plan has been justified during the past thirteen years. Not only do the theological students render earnest and efficient service to the rural churches, but they also receive practical experience that is invaluable. For their service the students receive an honorarium that makes it possible for them to continue their theological training. Professor J. M. Ormond, who administers this work, states that the plan "has provoked a multitude of inquiries from many educational administrators. The results have been gratifying both as an educational factor in training students and as a valuable contribution to the rural churches throughout the state."

Much progress has been made in the building of a great library for the School of Religion. One notable feature of the library is the collection of minutes and journals of the leading American denominations, especially the Methodist, Protestant Episcopal, Baptist, Lutheran, and Friends. The library is also strong in the field of Comparative Religion, and has recently been emphasizing the collection of Palestinian archaeological material. Outstanding possessions of the library are a magnificent Greek manuscript of the thirteenth or fourteenth century containing the entire text of the New Testament, and a copy of the King James edition of the Bible of 1611.

In addition to the course of study leading to the degree of Bachelor of Divinity, the facilities of the University make it possible for further graduate study and research in religion. Three students were awarded the degree of Doctor of Philosophy in



June, 1939. Duke University is rapidly becoming a graduate religious research center comparable with the great eastern and western universities. Through Duke University there will be equipped, during the next decades, outstanding teachers and leaders of religious thought for the South of the next generation. On June 14, 1938, the School of Religion was placed on the first list of accredited schools announced by the American Association of Theological Schools. Its educational standing was further enhanced when on November 10, 1938, Duke University was admitted to membership in the Association of American Universities.

The academic session of 1938-1939 concluded the thirteenth session of the School of Religion. During that period 702 students have been enrolled, of which number 264 have received the degree of Bachelor of Divinity. The enrollment for the academic session of 1938-1939 was 118. Of the students receiving the degree of Bachelor of Divinity only six are not at present engaged in some form of religious activity.

Although thirteen years is a relatively short period, the alumni of the School of Religion are rapidly being assigned places of leadership in their various denominations. The majority of the alumni are serving as pastors. The School of Religion is represented in the ministry of nearly all the Southern annual conferences of the Methodist church. Graduates of the School of Religion are now either executive secretaries or extension secretaries of the Boards of Christian Education in the following Methodist annual conferences: North Carolina, Western North Carolina, South Carolina, Florida, Alabama, North Mississippi, and Missouri. The presidency of the Eastern Virginia Conference, the largest Southern Conference of the Congregational-Christian Church, is held by a graduate of the Duke School of Religion. Eight of the alumni are foreign missionaries. One is a member of the official staff of the General Board of Christian Education of the Methodist Episcopal Church, South, and another is an official on the Board of Church Extension of the Methodist Episcopal Church, South. Alumni of the School of Religion are faculty members of the following institutions: Birmingham-Southern College, Brevard College, Catawba College, Coker College, Duke University, Emory University, Granberry College, Louisburg College, Morris-Harvey College, Queens-Chicora College, Southern Methodist University, Southwestern University, Wofford College, and Yale University.

The statistics relating to the admission on trial of preachers into the Western North Carolina Conference during the past

twenty years show how the School of Religion has aided in raising the educational level of the ministry of that conference. During the ten-year period from 1918 through 1927, ninety-six preachers were admitted on trial into the Western North Carolina Conference. Twenty-nine of that number, or thirty per cent, had some theological training beyond the college education. The School of Religion was opened in 1926, and in June, 1928, the first students who had completed their entire theological training in the School of Religion were graduated. From 1928 through 1937, 106 preachers were admitted on trial into the Western North Carolina Conference. Eighty of that number, or seventy-five per cent, have had some theological training beyond the college degree. Sixty-nine of these eighty trained preachers received their theological education in the School of Religion of Duke University.

Prior to the union of the Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South, at the Uniting Conference in Kansas City, April 26-May 10, 1939, the contacts of the School of Religion were primarily with the Methodist Episcopal Church, South. With the union of the three branches of Methodism to form the Methodist Church, the School of Religion enters a large field of service. The Episcopal Address to the Uniting Conference said: "The theological seminaries of the new church will come into a greatly enlarged responsibility." The School of Religion becomes one of the nine official theological schools of the new united Methodism. Concerning theological education the new *Discipline* states: "The theological schools of the church are established and maintained for the training of ministers. They exist for the benefit of the whole church and their support shall be provided by the whole church as part of its general benevolence giving." The theological schools of the Methodist Church are: Boston University School of Theology, Boston, Massachusetts; Candler School of Theology of Emory University, Atlanta, Georgia; Drew Theological Seminary, Madison, New Jersey; Duke University School of Religion, Durham, North Carolina; Gammon Theological Seminary, Atlanta, Georgia; Garrett Biblical Institute, Evanston, Illinois; Iliff School of Theology, Denver, Colorado; Southern Methodist University School of Theology, Dallas, Texas; Westminster Theological Seminary, Westminster, Maryland.

PAUL NEFF GARBER.

## OLD TESTAMENT CRITICISM, ARCHAEOLOGY, AND RELIGION

Old Testament criticism became firmly established among scholars of the English-speaking world in the 1880's. In 1881, W. Robertson Smith published *The Old Testament in the Jewish Church*. In the same year, he was deprived of his chair of Oriental languages and Old Testament at the Free Church College, Aberdeen, Scotland, because of his critical and supposedly heretical views. This apparent setback only served to increase his fame. He was immediately made editor of the *Encyclopaedia Britannica*, and in 1883 was called to Cambridge University as professor of Arabic; in 1886 he was made librarian of that institution. He had already published his famous *Prophets of Israel* in 1882. In 1885 appeared the Old Testament section of the Revised Version of the Bible, the New Testament section having already appeared in 1881. In 1885, also, was published the English translation of Wellhausen's *Prolegomena zur Geschichte Israels*, perhaps the most important work on Old Testament criticism ever written. Naturally, the preface to this epoch-making translation was contributed by Robertson Smith.

Under Smith's editorship, the ninth edition of the *Britannica*, which was in process of appearing from 1878-1889, began to include articles on Biblical literature and history from the critical viewpoint by Smith himself, Wellhausen, Nöldeke, T. K. Cheyne, and others. Thus not only scholarly circles, but the intelligent lay world as well, came to accept the critical view as standard.

On this side of the water, our scholars were fully aware of what was going on. And over here also, the career of one man summarizes the history of the Biblical criticism of his time. The Robertson Smith of America was Crawford Howell Toy. A native of Norfolk and a graduate of the University of Virginia, he became Professor of Old Testament Interpretation and Oriental Languages at Southern Baptist Theological Seminary in 1869. Toy read German easily and kept up with the new Biblical studies appearing in that language. In 1879 he resigned under outside pressure because of his critical views. The seminary itself would have liked to keep him.

But, as was to be the case with Robertson Smith, persecution brought fame and increased opportunity. Smith had been offered the chair of Hebrew and Oriental Languages at Harvard University, but had decided to hold on a while longer at Aberdeen. So President Eliot straightway offered the chair to Toy, who assumed

his duties at Harvard in 1880. Thus had two of the greatest universities of the English-speaking world taken in the very men who were considered unworthy to teach at lesser institutions. These two men continued to the end of their lives to enjoy great honor and wide influence. Smith died in 1894, while Toy lived on until 1919, and thus saw the practically complete triumph of the ideas for which he had striven so hard in his earlier years. Among the various honors heaped upon him, may be mentioned the LL.D. conferred by the University of North Carolina in 1889.

These triumphs of freedom and common sense as applied to the interpretation of the Old Testament were typified and summarized in 1891 by the appearance of the first edition of S. R. Driver's *Introduction to the Literature of the Old Testament*. This thoroughly critical work, as is well known, has had a tremendous influence, and is even yet, as revised by the author in 1913, shortly before his death, the standard (one might almost say classical) English work on the subject.

Significant also was the action of Union Theological Seminary of New York, which chose to free itself, in 1892, from the control of the Presbyterian Church of the U. S. A. rather than dismiss Professor C. A. Briggs, eminent critical scholar, who was charged with heresy by the church. In 1905 this institution removed the last trace of sectarianism by withdrawing the assent to the Westminster Confession of Faith formerly required of all officers of instruction and administration. Thus Union became completely undenominational largely as the result of a case involving the critical interpretation of the Bible.

Indeed, the whole idea of the undenominational seminary, having no other basis than the elements of Christianity common to all denominations, stems to a great extent from the revolution in Christian thinking brought about by Biblical criticism. The same is true of the recent movements toward Protestant unity. The Bible is so important in Protestantism that varying interpretations led to all sorts of schisms. Today, critical study has established an intellectually sound and religiously satisfying view of the Bible that is shared in common by so many members of all denominations that the foolishness of schism has become increasingly apparent. It is precisely in those sections of American Protestantism where critical views have made the least progress that the most bitter opposition to movements of unification holds sway.

Another symbol of the unifying effect of the critical movement is the Society of Biblical Literature and Exegesis. This society founded the *Journal of Biblical Literature* in 1881, that important

year in the progress of Biblical criticism. In the society and in the pages of its journal men and women of all sects and creeds, Protestant, Catholic, and Jewish meet to study and discuss the Bible from the critical viewpoint. In this democratically managed organization, which exists solely for Biblical criticism, and the meetings of which are never marred by sectarian controversy, we have an example of that higher brotherhood which should exist especially in the field of religion, but which alas! is often most lacking in that very field.

It is now in order to set forth briefly a few of the main points of this view of the Bible which has been holding sway for half a century, particularly as it applies to the Old Testament. We shall then consider the relation of archaeology, that other great aid in modern Biblical study.

1. The study of Biblical history and literature is to proceed according to the same rules as are applied to other histories and literatures. No *a priori* assumption of historicity or literary value can be allowed on the mere grounds that these books are Holy Writ. However, superior religious value may be assumed because of the demonstrated usefulness of the Old Testament to church and synagogue throughout the ages. It is particularly to be noted in this connection that theories about the Bible are of no value in themselves. The Bible must be allowed to speak for itself, with the aid of external evidence of a scientific nature.

2. The Pentateuch is a compilation from various sources that were written down from time to time during the course of Israel's history in Palestine. The chief documentary sources are (in the probable order of their composition) J, a narrative with legal elements emanating from the Southern Kingdom, E, the corresponding document from the Northern Kingdom, D, the book of Deuteronomy (probably connected with Josiah's reform), and P, a largely legal document with narrative elements, prepared by the priestly class after the Babylonian exile. Earlier elements, however, are included, and it is possible that the Decalogue or other brief legal formulae may go back to Moses. Archaeological research has shown also that there are elements in the Pentateuch from ages much earlier than the time of Moses.

3. The religion which Moses gave his people was not monotheism, the doctrine of one God for the entire world and universe, but monolatry (sometimes called henotheism), the worship of a single god by a single group, in this case Yahweh and Israel, respectively. A great deal that we read in the Pentateuch about Moses is traditional rather than historical, yet there is no reason for doubting his historicity or importance. He made a tremendous and all-important contribution by giving his people a sense of unity rooted in their religion and by implanting within them the germ of the idea that religion is funda-



mentally ethical—an idea that later, as developed by the prophets, became the most important religious development in the history of mankind. Moses must be regarded apart from the mass of priestly legislation in the Pentateuch.

4. The greatest contribution of the Old Testament to literature and religion is not the legal system of the Pentateuch, which is dominated by the priestly emphasis on sacrifice and ritual, but rather the teaching of ethical monotheism by the writing prophets. In this teaching, righteousness, not ritual, is the chief aim of religion. Ethical monotheism makes righteousness a world principle that inevitably moves toward the salvation of all mankind. In Amos, the first of the writing prophets, this principle is practical only; that is, it is a sort of instinctive basis for speech and action. But by the time of the Second Isaiah, ethical monotheism was understood and taught as a theory or doctrine as well.

5. Psalms and Proverbs, typical books of the Hagiographa, like the Pentateuch, were not struck off in a short time by single authors, David and Solomon respectively. Rather, they are composite works the composition of which extended over a long period of time. However, just as we can speak of a Mosaic kernel of the Pentateuch, so also it is possible to conceive of a Davidic kernel of the Psalms and a Solomonic kernel of Proverbs. Yet none of these kernels, Mosaic, Davidic, or Solomonic can be identified with certainty.

These five points do not cover the entire sweep of Old Testament criticism, but they are enough to give an idea of its basic tendencies.

It will be necessary now to return to the fourth point, the supremacy of the prophets in the critical view, in order to document it, since it is more important and less well understood than any of the others.

The name of the distinguished Dutch scholar, Professor A. Kuenen of Leyden, is often linked with that of his contemporary, Wellhausen, in discussions of the spread of the critical method as applied to the Old Testament. As early as 1874, Kuenen's famous book *The Religion of Israel* appeared in English. In this book the prophets came into their own as the great religious contribution of the Old Testament. However, Kuenen's viewpoint on this matter in the briefest possible space is best given at the end of his article on "Yahweh and the 'Other Gods'" in *The Theological Review* for July, 1876. He says there:

When once we have fairly escaped from them [i.e. uncritical views], we shall continue to recognize the great historical significance of Moses and Mosaism, but at the same time we shall learn to appreciate far better than was possible before, the supreme importance of the

task performed by the *prophets of Yahweh* [italics are Kuenen's]. The loss may well be borne, and the gain is incalculable.

Robertson Smith also exalted the prophets above ritualism, legalism, and priestcraft in his famous works, *The Old Testament in the Jewish Church*, and *The Prophets of Israel*. He furthermore wrote in the preface to the English translation of Wellhausen's *Prolegomena* as follows (p. viii) :

. . . it appears that the plain natural sense of the old history has constantly been distorted by the false presuppositions with which we have been accustomed to approach it—that having a false idea of the legal and religious culture of the Hebrews when they first entered Canaan we continually miss the point of the most interesting parts of the subsequent story, and above all fail to understand the great work accomplished by the prophets in destroying Old Israel and preparing the way first for Judaïsm and then for the Gospel [italics mine].

Perhaps the most remarkable expressions of this kind are to be found in George Adam Smith's *Modern Criticism and the Preaching of the Old Testament* (Lyman Beecher Lectures at Yale, delivered 1899, published 1901). In the lecture on "The Spirit of Christ in the Old Testament," Christ is said to be prefigured not by messianic predictions nor by the bloody slaughter of animals in the sacrificial system, but by the divine righteousness as taught by Amos and his successors and by the Suffering Servant of the Second Isaiah. In Lecture VII (on the prophets) G. A. Smith said (p. 216) :

It is pertinent to our purpose to remind ourselves once more that there is no part of the Old Testament upon which Modern Criticism has been so constructive as within the prophetic writings.

On page 219 we read this arresting statement :

The noble examples of the preaching of social duties which were afforded by Kingsley and Maurice bore little fruit, largely I believe because they were not sustained upon a thorough historical criticism of the Prophets.

G. A. Smith then went on to say that just before the rise of the new criticism ethical preaching from the Old Testament had fallen into desuetude :

In Scottish preaching the broad influence of Thomas Chalmers had almost disappeared; social subjects were infrequently treated by the pulpit, and the Gospel was preached with but little reference to the social and economic duties of Christians.

Then came Robertson Smith's *Prophets of Israel*:

Every department of religious activity felt its effects. Sermons became more ethical; the studies of Bible-classes in the Old Testament, instead of being confined to the historical Books, were extended to the prophetic; and a considerable body of popular literature has appeared, which expounds the teaching of the Prophets and in many cases applies it to modern life (p. 222).

At the conclusion of this section, the written form of the lectures has in a footnote (p. 222) the following apt quotation from a Dutch scholar who had fallen under the spell of the prophets through critical study of the Old Testament (J. J. P. Valetton, *Amos en Hosca*, 1894):

These prophecies have a word of God, as for all times, so especially for our own. Before all it is relevant to "the social question" of our day, to the relation of religion and morality. . . . Often it has been hard for me to refrain from expressly pointing out the agreement between Then and Today.

We may conclude documentation of this point by quoting the words of George Buchanan Gray in the *Encyclopaedia Britannica*, 14th ed., Vol. III, article "Bible," p. 509. Gray says of the critical method as applied to the Old Testament:

Its fundamental peculiarity lies in the fact that it is a criticism of what is supreme in Israel—its religion—and that it has rendered possible a true appreciation of this by showing that, like all living and life-giving systems of thought, belief and practice, the religion of Israel was subject to development. *It seized on the prophetic element, and not the ceremonial, as containing what is essential and unique in the religion of Israel* [italics mine].

Having concluded this brief survey of the results and tendencies of Old Testament criticism, we turn now to an even briefer consideration of archaeology and its relationship to literary and historical criticism.

Biblical archaeology in the modern sense began with the first expedition of Edward Robinson to Palestine in 1838. But Robinson's work was entirely surface exploration, and scientific excavation in Bible lands did not begin until somewhat later.

The discovery of the Tell el-Amarna tablets in 1887 seems to have been the occasion for the rise of the idea that archaeology would overthrow the newly established Biblical criticism. A hue and cry arose that the critics were now proven wrong in their contention that Moses did not write the Pentateuch, because the Amarna letters showed that extensive writing was done in the

Mosaic age. As a matter of fact, no critic ever denied that writing of one kind or another was done long before the time of Moses. The decision against Mosaic authorship was based entirely on internal evidence, such as the obviously composite literary structure of the Pentateuch and the fact that the Pentateuch itself nowhere claims Mosaic authorship for itself, but always treats of Moses in the third person, except where Moses is represented as speaking. If the Amarna letters have any such decisive bearing on the composition of the Pentateuch, then the Pentateuch must be claimed to have been written in the Akkadian language, or at least in the cuneiform script, and later translated or transliterated into Hebrew. Such theories of translation or transliteration have of course been advanced, but a candid examination of the text shows them to be without any foundation whatever.

If Moses wrote in any language, he most probably used that of Egypt, since he was educated in the lore of that country. Naturally, therefore, there have also been theories that the Pentateuch is a translation from Egyptian. But again, examination of the text reveals little evidence for such a procedure.

More significant are the proto-Sinaitic and early Phoenician inscriptions which have come to light in the last few years. If Moses could write anything besides Egyptian, we now have the glimmer of an idea of what it was. This, however, has little bearing upon the criticism of the Pentateuch, except to give us a clue as to how a portion of the Book of the Covenant (Exodus 21:2-22:17), which was probably borrowed by Israel from the Canaanites, was preserved.

The discovery of the Code of Khammurabi in 1901 was also hailed as a defeat for the critics because it showed that legislation of the type found in the Book of the Covenant existed before Moses. This find was a wholesome warning to certain critics who had gone to extremes in late dating even of the non-priestly portions of the Pentateuch. But the fundamental point of the critics that the priestly document is postexilic was not touched, since there is not a single parallel between P and the Code of Khammurabi. The critical view that P is comparatively late and JE comparatively early was thus reinforced.

To bring our discourse up to date, we must mention one other semi-archaeological reaction against the critical view that is still going the rounds to this day. It is based on so-called pan-Orientalism, which argues that the ancient Near East was a place of such mixing of cultures that cultural phenomena (including those of religion) in one region were almost sure to be connected

with similar phenomena in nearby regions. As one looks over the field of Near Eastern history, it is seen that there was something in Israel called monotheism, and something in Egypt under Ikhnaton called monotheism. The date of Moses is uncertain, but scholars have proposed dates for him running from 100 years before Ikhnaton to 150 years after Ikhnaton. Moses and Ikhnaton, therefore, so the argument goes, lived at about the same time, and since Ikhnaton was a monotheist, Moses probably was too.

It need only be said that this questionable theory has won the assent of very few trained Biblical scholars. Its most striking adoption and defense has been furnished by the late Sigmund Freud in his new book, *Moses and Monotheism*. Freud proposed that Moses was not only a monotheist, but was an Egyptian as well, who was trained in Ikhnaton's school, and only took up with the Hebrews when he failed to win any sympathy for his ideas from his fellow-Egyptians. Freud went on further to accept another fantastic theory, that of Sellin, that Moses was murdered soon after the escape from Egypt because the primitive Hebrews could not stand the pure and exalted form of religion which Moses tried to teach them. From these premises, Freud then proceeded to psychoanalyze the Hebrew and Jewish people throughout their subsequent history, in an attempt to explain their peculiar mental characteristics and their unfortunate troubles, individual and collective, with other members of the human race. All this, of course, makes fascinating reading, but has little basis in fact, insofar as the historical groundwork is concerned.

Archaeology, then, does not overthrow Biblical criticism. And the proper relationship between these two branches of study was well set forth by S. R. Driver as long ago as 1899 (in Hogarth, *Authority and Archaeology*, pp. 150-151):

The fact is, the antagonism which some writers have sought to establish between criticism and archaeology is wholly factitious and unreal. Criticism and archaeology deal with antiquity from different points of view, and mutually supplement one another. Each in turn supplies what the other lacks; and it is only by an entire misunderstanding of the scope and limits of both that they can be brought into antagonism with one another. What is called the "witness of the monuments" is often strangely misunderstood. The monuments witness to nothing which any reasonable critic has ever doubted.

My own final word is this: Criticism has helped bring back to common notice the greatest spiritual message of the Old Testament; archaeology has helped remarkably in bringing back knowledge of the material culture of Old Testament times. A view in



which truth is the touchstone reveals no conflict between these branches of learning, just as the same view reveals no conflict between the larger fields of science and religion. Religion begins where science leaves off. Science discovers and deals with material reality. For example, one of the triumphs of science is the airplane. Yet science cannot prevent the use of the airplane for the bombing of helpless men, women, and children. The best that science can do is to construct anti-aircraft guns or more planes to fight the bombers. Religion, on the other hand, when it is true to its real nature, makes a clear demand that science, and indeed all human activity, be addressed to the preservation and increase of human values, not to their destruction.

And so it is with archaeology and criticism. Archaeology, by its very nature, deals mainly with material objects. It is hardly conceivable that it will ever bring to light new texts of greater significance than those already preserved in the prophetic books of the Old Testament. But even if it did, the texts would have to be turned over to critics for elucidation and interpretation. Criticism, on the other hand, deals more directly with the great spiritual heritage of the Old Testament, and its responsibility is consequently much heavier. So far it has amply justified itself by showing for once and all time that the prophets come before the law, not necessarily in a chronological sense, but in religious value.

And in doing this, it has saved the very basis of Protestantism. Protestantism traditionally bases itself on the Bible. The old orthodoxy made the legalism of the Pentateuch the supreme contribution of the Bible. Even Christ was validated by being interpreted as the last and greatest victim of the sacrificial system. The findings of science, and the terrible realities of the modern world have shattered this view completely. A Protestantism based on such an interpretation was doomed to extinction. But a Protestantism based on an interpretation that puts the prophets first in religious value need have no fear of any future, for it has in the prophets a spiritual dynamic that no amount of scientific discovery can ever discredit. The orthodoxy of the late nineteenth century accused the critics of "putting the prophets before the Law." Today the critics can admit the truth of the accusation. Indeed, they glory in the fact, and the Protestant church must learn to do likewise.

W. F. STINESPRING.

[Address delivered at the opening of the Duke School of Religion on September 28, 1939]

## SERVICE OF DUKE STUDENTS TO RURAL CHURCHES

During the past summer sixty-six students from the Duke University School of Religion rendered ministerial service of many types to the rural churches of North Carolina. Sixty of the men worked ten weeks and six of them worked five weeks. A brief statement of the scope of service that was given and some of the visible results follow herewith.

When the theological-student-rural-work was initiated by Duke University some decade or more ago, it was an educational experiment in practical training. The students were given opportunity to participate in the actual ministerial work carried on in rural churches during the summer months. The plan provided for certain supervision by both the University and the ministers in charge of the churches. Two considerations entered into the assignment of the student ministers; first, it was thought advisable to place the student in a church or group of churches where there was the greatest need for the additional service; second, it seemed just as essential that the student be assigned to assist a minister who had a constructive program for his churches and surrounding communities.

By means of the careful selection of students who are privileged to work under this plan, the experienced counsel given the students in the form of practicum discussions and personal conferences, the cooperation of the ministers in whose pastoral charges the students work, and the earnest efforts of the students to render acceptable service, this ministerial clinic which was at first an experiment has now developed into an educational-service enterprise of great value. The service benefits are well recognized by the ministers of the two North Carolina Methodist Conferences so that it is not now necessary for those in charge of the Duke University end of the enterprise to seek places to which the students may be assigned. During the past several years requests for the student pastors have been more numerous than could be granted.

When the student is thought to be prepared by background and special training for this rural summer work he is assigned to one or more churches and is expected to work ten weeks under the supervision of the minister in charge. It sometimes happens that a student will not remain the entire period on the same circuit, but his time may be divided between two or more circuits by agreement with the pastors concerned.

Based upon the experience of the past years, three major types

of work have been opened for the service of the students. The greatest number of the men serve as assistant ministers, which means that the ministers in charge of the circuits will use the students in preaching, pastoral visitation, educational and evangelistic activities of the churches. In such a program there is obviously a wide variety of experience, all of which is valuable to the student as well as serviceable to the membership of the churches. A second type of work is referred to as evangelistic. In this the student devotes his entire time to special phases of religious activities with evangelistic emphasis. It has seemed wise in the evangelistic work to assign two students to the same churches. In this way one of the two can bear the responsibility of preaching while the other gives attention to singing and personal work.

A third type of work is that of conducting training courses and vacation schools. Before the student is assigned to such work for the summer it is necessary for him to become accredited by the General Board of Education of the Methodist Church. Accreditation for any training course is granted to a suitable person after he has read certain prescribed materials and submitted a satisfactory teaching outline to the secretary in charge of training in the Board of Education at Nashville, Tennessee. When duly accredited the student is able to give the usual certificate of credit to a member of his class who meets all the requirements of attendance upon the class sessions and all assignments of reading and writing that are made by the instructor.

In the case of pastors' assistants each student is assigned to one pastor's circuit for the entire ten-weeks period. Occasionally, wherever it seems advisable, the student may be assigned to two circuits for five weeks each. Those who give time exclusively to evangelism or education may spend each week in a different circuit.

Gathered from the ten weekly reports of both students and ministers with whom they worked during the summer of 1939 are some visible results:

Total number of sermons preached.....	1,325
Total number of pastoral visits.....	7,807
Number of community surveys made.....	12
Number of additions to the church by profession of faith.....	427
Number of additions to the church by certificate.....	65
Total number of additions to church membership.....	492
Number of training courses offered.....	80
Number enrolled in training courses.....	1,795
Number given certificates in training courses.....	502
Number of vacation schools conducted.....	214

Number enrolled in vacation schools.....	9,271
Number of instructors and helpers in vacation schools.....	1,122

The sixty-six men this past summer served either the full season or part of it under the direction of 112 pastors in charge and were able to minister in one way or another to the memberships of 320 churches. Referring to the records in the matter of additions to church membership during the past nine summers' work of the students, it is found that 5,368 persons have been added to the church.

These tabulated results indicate something of the service value there is in this ministerial clinical enterprise. There are, no doubt, less tangible yet more potent results which cannot be reduced to mathematical terms. Evidences of such results come out in correspondence with the ministers in charge of circuits who have supervised the students and with the students who have had one or more years of experience in the work. Every student who takes this practical training seriously and gives liberally of his time and ability to it recognizes its educational value to him. He knows that he is better equipped to assume the responsibilities of a church that will be under his ministerial care later on.

Some fifteen or more ministers have made requests for the use of students during the summer of 1940 who were their assistants in 1939. More of such requests would have been made were it not that many ministers do not yet know where they will be during the next conference year.

J. M. ORMOND.

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### ANNUAL MEETING OF THE ALUMNI ASSOCIATION

On Thursday evening, June 8, 1939, fifty-seven persons assembled in the ballroom of the Union Building for the annual meeting of the School of Religion Alumni Association. A delicious meal, a congenial crowd and a fine program made a promising occasion for the beginning.

President Few and Dean Russell brought appropriate words of welcome and inspiration. The group was delighted with two solos as rendered by Mrs. H. E. Myers. Garland Stafford, the presiding officer, presented A. E. Acey, of the class of '32, Pastor of Boulevard Methodist Church, Richmond, Virginia, who delivered an address on the subject: "Some Recent Trends in Evangelism."

Messages were received from thirteen alumni who were unable to attend.

By way of business, C. C. Herbert presented the revised Constitution, which was adopted. C. H. Peace reported on the various meetings of the Alumni Association during the past year. Professor James Cannon III reported on the Lectureship Fund, stating that \$500.00 had been raised to date among the alumni. The officers and committees for the Association for the ensuing year are: President, Adalai C. Holler; Vice-President, J. W. Braxton; Executive Secretary, Carlos P. Womack; Executive Councilors, Ralph B. Shumaker and Worth Cotton. Lectureship Committee: J. G. Phillips, R. L. Jerome, C. C. Herbert, Wilson O. Weldon, Professor James Cannon III and Dr. G. T. Rowe.

Mr. Henry Dwire invited all of the School of Religion men to visit the Alumni Office when on the campus, and offered to the School of Religion Alumni Association the full assistance of the Alumni Office at all times.

CLIFFORD H. PEACE, *Secretary*.

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### RECENT TRENDS IN EVANGELISM

The International Missionary Conference held at Madras, India, in December of 1938, was significant in many respects. Designated as a missionary conference, delegates report that the predominant note was that of evangelism.

A survey of the findings of the Madras Conference reveals the truth of these statements. In its introduction the report states that there are conditions in the world that should cause the church to be more diligent in its evangelistic task. In substance, the reasons given for this position were five. First, in many countries there is a revival in local religions as indicated by trends within Buddhism, Hinduism, Islam, and Shinto. The result is that the people are less open-minded to Christian influence. Second, there is more organized opposition to Christianity than at any time within the past hundred years. Third, the nations of the earth are seeking substitutes for God. In many places nationalism is replacing old religious loyalties. Fourth, there are more non-Christians in the world today than there were ten years ago, church membership not having overtaken the increase in population. Fifth, with the reduction of funds from the sending countries, there has resulted a curtailment of evangelistic efforts on mission fields.

In the light of these facts the Madras report sends out the challenge for the Christian church to go forward if it would offset



these tendencies from abroad. The optimistic note in the report may be found in these words: "We stress the fact that nothing in the present world situation in any way invalidates the gospel."

A knowledge of these conditions abroad, as well as those at home, should cause the church to examine its evangelistic program. It needs to recognize that the methods of a generation ago will not meet the needs of our modern world. Those who are giving thought and prayer to the many approaches to our evangelistic task note several significant trends. The order in which these trends are listed is not intended to indicate their relative importance.

The church still places the primary responsibility of soul-winning upon the local pastor. This is in keeping with the traditions of Methodism; for if the early Methodist circuit rider was ineffective as an evangelist, he was not expected to continue in the traveling ministry. A recent writer in the Nashville *Christian Advocate* declares, "Pastoral evangelistic visiting is the answer screaming across the headlines of our modern revival efforts."

Lay evangelism is recognized as a close second to the efforts of the pastor himself. It was Dr. Charles L. Goodell who stated that the three notable periods in the history of the extension of the Kingdom were the time of the martyrs, the time of the monks, and the time of the Methodists. He reminds us that each was an era of lay activity. The Madras report states that the church's evangelistic enterprise arises directly from the local congregation. A significant statement of the report is to the effect that modern evangelism has a specific task for the women of the church. Every local pastor is aware of the significance of this statement.

An encouraging trend in modern evangelism is that which is designated by the Federal Council of the Churches of Christ in America as the "University Mission." Such missions were conducted in fourteen centers last fall and winter. The Federal Council's report on these missions states that scores of students who were confused religiously have received an inner clarity and an inner adequacy to live. It also reports volunteers for the ministry and for mission fields.

What might be termed "Social Evangelism" is finding a large place in our modern efforts. The late Dr. O. E. Goddard said that while we have thought much about getting people home to heaven, Jesus was concerned with bringing the Kingdom on earth; that while we talk much about saving people from hell, Jesus was concerned about getting hell out of the world. The Madras report speaks clearly on this subject when it states that "the gospel car-

ries with it the vision and hope of social transformation and of the realization of such ends as justice, freedom, and peace." It declares that efforts to serve the community and faith in God's power and desire to save it are inescapable results of the new personal relationship to God which men realize when the gospel is truly presented.

There is an increasing realization on the part of the church of the place of educational evangelism in its total program. Bishop C. C. Seceman quotes Dean Lynn Harold Hough's definition of evangelism as being "Intelligence on Fire." The Bishop commenting on this declares that "in the realm of religion 'Intelligence and Fire' are joined." He reminds us that Christian evangelism and education are not two traffic lines that are parallel, but that they must overlap and permeate each other.

Many church leaders are seeing in the Youth Crusade an opportunity for an "Intelligent and Permanent" evangelistic effort among our youth. The Christian church might do well to recognize that the Totalitarian States are placing their emphasis upon the early training of youth through an appeal to youth's inherent desire for adventure. Our leaders of youth are attempting to capture for the church this characteristic of youth through a sane and purposeful four-year plan of the Youth Crusade. The attempt is being made to present Christianity as a joyous experience in adventurous living.

The field of pastoral counseling is one that is all but unused by many ministers. In our urban centers the ministers who make themselves available and have equipped themselves for counseling are finding these personal contacts with their people to be fruitful sources of evangelistic efforts. Much helpful material in the form of books and pamphlets is to be had by ministers desiring to make themselves more useful in this newer field of evangelistic effort.

The Madras report gives a concluding summary of these types of evangelism when it says,

The Council believes that every part of the Christian enterprise must be saturated with and controlled by the conscious evangelistic purpose. . . . Works of healing, education, the distribution of the Bible and Christian literature, rural uplift and social betterment, have their place for the varying ways in which they express the spirit of Christian love and compassion and interpret Christ to man. Those who take part in special activities find themselves constantly challenged by the need of winning men for Christ. Without this their witness to an interpretation of Christ would be incomplete.

As a technique in evangelistic efforts, many of our ministers are finding the use of the "Fellowship Evangelism" as outlined by the Commission on Evangelism of the former Southern Methodist Church to be most helpful. It utilizes the continual evangelistic powers of the entire membership of the church without additional organizations. Where it has been tried, it has been accompanied by unusual results.

A distinctly new trend in evangelism is noted in plans that were promoted by the Commission on Evangelism by its director, Dr. Harry Denman. Simultaneous evangelistic services were conducted in the winter and spring of 1939 in four areas of the church. The first of these was in a rural situation at Ocala, Florida. Here nine churches in five charges combined for a simultaneous effort. Some of the results were stated as a fifty per cent increase in membership in one rural circuit. Another church had one hundred additions. The three other efforts were in urban centers. One was in Richmond and Petersburg, Virginia, with forty-eight participating churches. The second was at Little Rock, Arkansas, in which twenty-three churches took part. The third, the Tidewater Virginia campaign, included the four cities of Norfolk, Portsmouth, Hampton, and Newport News. Sixty churches united in this effort.

The distinctive feature of these simultaneous meetings was the fact that the preaching in every instance was done by visiting ministers including a number of our bishops and most prominent ministers. No compensation was given to any of these speakers for their services. Approximately 2,500 additions to the church was the result of these four efforts. Ministers and laymen alike accept this method as having many advantages over the old plan of the individual church promoting, conducting, and trying to conserve its own revival.

The new evangelistic emphasis resulted in a net gain of 754,000 in church membership in the United States during 1938. In the southern area of the Methodist Church, 116,268 were received on profession of faith. However, there is occasion for deep concern in the fact that out of 6,460 pastoral charges, 253 reported no additions on profession of faith, and 820 reported no church school pupils uniting with the church. Bishop C. C. Selecman is responsible for the statement that there are 14,644,158 white persons, ten years old and up, wholly unchurched in our Southland.

As a Conference Director of Evangelism, the writer is in a position to note some encouraging trends on the part of the ministry itself. Many of our younger ministers are seeking to find an

answer to the reason for their ineffectiveness in evangelistic work. This is an indication that the responsibility for the evangelistic task of the church is being placed where it belongs; namely, on the pastor himself. The report of the Madras Conference says:

It is on the ordained leaders of the congregation, minister, priest, or pastor, that the main responsibility for evangelism rests. While his responsibility is for the evangelization of the community at large, his first duty is to labor to bring every member of his flock into conscious fellowship with God. Everyone whose activities whether of preaching, teaching or of direct pastoral relations with individuals will have that aim behind it. By example and teaching and by the contagion of his evangelistic enthusiasm, he will seek to inspire the whole of the congregation to play each his part in the evangelistic effort and will prepare their hearts and train their minds for witness in the community and will plan their work and guide them in carrying it out.

The Episcopal address to the recent Uniting Conference of American Methodism pleads for a recovery of the seeking spirit of Christ, of St. Paul, and of John Wesley. "It is," say our bishops, "our judgment (also) that this supreme phase of our churches' life merits and requires the most distinct and powerful leadership." It pleads for an "intelligent, intense, ardent, throbbing evangelism to the end that there may be added unto the church constantly multitudes that are being saved."

The pastor who would keep abreast of modern trends in evangelism will do well to have a place in his yearly program for a series of "revival" services. If at all possible, he will cooperate with other churches in his community in a simultaneous effort. He will make careful preparation for these services, through a thorough organization of his congregation for cottage prayer meetings, personal workers' groups, and every member visitations in interest of the services. He will use the educational forces of his church in a year-round program of evangelism. He will make himself available to his people for the purpose of counseling with them on their personal problems. He will let it be known by his pulpit and parish ministry that he expects something to happen as a result of his efforts. He will disabuse his people's minds of the idea that the "second week in August" or "Holy Week" are the only times during the year one may give his heart to Christ. He will seek to convey by his every act that he believes the supreme purpose of his ministry to be that of winning and conserving souls for Christ.

—A. E. ACEY.

[Address delivered at the annual Alumni Association dinner, June 8, 1939.]

## WITH THE FACULTY

DR. B. HARVIE BRANSCOMB went to San Francisco in July in connection with the meeting of the American Library Association, to which he read a paper on undergraduate use of libraries. His volume on College Libraries written for the Association of American Colleges is now in press. Dr. Branscomb also published an article in *Religion in Life* on the subject "Biblical Doctrine of the Holy Spirit." He received the honorary degree of Doctor of Letters from Birmingham Southern College in June.

DR. JAMES CANNON, III, delivered the annual Phi Beta Kappa address at the University of North Carolina just before commencement, taught a course in Missions at the Baltimore Conference Pastors' School at Front Royal, Virginia, in June and also taught in the second term of the Duke University Summer School.

DR. KENNETH W. CLARK taught in the Junaluska Summer School. He then made a trip to the eastern part of the United States to work on manuscripts in libraries. He preached at Centenary Methodist Church in Winston-Salem on September 24th, and taught in the Winston-Salem School for Christian Workers, September 24-29.

DR. PAUL N. GARBER served as Director of Junaluska Summer School, Inc., affiliated with Duke University and Junaluska School of Religion, June 9-July 21, 1939. He delivered an address at the Methodist Protestant Pastors Conference at High Point College, June 7, on the subject: "The Next Step in Methodist Union." Dr. Garber read a paper at the Southeastern Section of the American Association of Theological Schools, Montreat, N. C., on June 29, subject "The Struggle for a Trained Ministry in the Methodist Episcopal Church, South." Among the preaching engagements of Dr. Garber during the summer and fall were the following Methodist churches in North Carolina: Davidson College; Canton; Waynesville; Burnsville; Weaverville; Fletcher; Park Street, Belmont; Coburn Memorial, Salisbury; Midway, Kannapolis; Bessemer, Greensboro; Pleasant Garden; West Market and Centenary, Greensboro. He has also published the following articles: "The Spread of Methodism to 1844," in *World Outlook*, May, 1939; "The School of Religion of Duke University" in the *Daily Christian Advocate* of the Uniting Conference, May 1, 1939; "Baltimore's Background of Methodist Unification," in *Methodist Protestant Recorder*, April 28, 1939. He has completed the first draft of his new book, *Fighting Sin on the Frontier*. Dr. Garber was elected a member of the Western North Carolina



ference delegations to the General and Jurisdictional Conferences of the Methodist Church.

DR. HORNELL HART spent a very busy summer in the lecture field. He made commencement addresses at Ethel Walker School, Simsbury, Conn.; the Winchester School, of Pittsburgh, Pa. and lectured to parents in Calvary Church, Pittsburgh, Pa.; a series of addresses, at the Annual Convention Virginia Council of Religious Education, Martinsville, Va.; an address to Older Youth Conference for Older Rural Boys and Girls, State College, Raleigh, N. C.; a series of addresses, at Young People's Assembly, North Carolina Conference, Louisburg College, June 19-22, a series of addresses at Northfield League Girls' Conference, Northfield, Mass., June 23-30; a series of addresses, at the Young People's Leadership Conference, Lake Junaluska; and a series of addresses at Battle Ground, Indiana. He made a series of addresses, on July 24-30, at Lakeside Association, Lakeside, Ohio; and a series of addresses and panel participations at the United Brethren Convention, Lakeside, Ohio. He preached the Summer School Chapel sermon at Duke University, August 13; and a series of addresses at Eastern Hazen Conference on Student Guidance and Counseling, Ursinus College, Collegeville, Pa. Dr. Hart gave a series of addresses at the Organized Bible Class Association of D. C., Western Maryland College. He also preached the Freshman Week Sermon at Duke University. During the summer he lectured under the auspices of the Graduate School of the United States, Department of Agriculture, Washington, D. C. He made an address at the Men's Organization of First Presbyterian Church, Winston-Salem; and preached at the Germantown (Pennsylvanian) Unitarian Church. During intervals between these conferences and addresses, he has been conducting research into Operational Sociology and working on a revision of his book, *Personality and the Family*.

DR. FRANK S. HICKMAN gave a course of lectures in Pastoral Psychology at Lake Junaluska Summer School; attended the Summer Conference for Ministers at Westminster College, Maryland, the last week in August, and gave lectures under the general head of "In God's Image." He also gave a series of lectures before the Illinois Conference of the Methodist Church at Springfield, Illinois in the early autumn. He lectured at the Educational Banquet and at the annual dinner of the "Retired Ministers Association." While in Illinois Dr. Hickman made a chapel talk at the Illinois Western University. He will represent the North Carolina Conference at the Jurisdictional Conference.

PROFESSOR H. E. MYERS taught in the first session of Duke University Summer School at which time he served as director of public worship in the Sunday Chapel services. He also prepared a six-months series of "Exposition and Explanatory Notes" for the *Church School Magazine*, a publication of the Board of Christian Education of the Methodist Church. These articles will cover the period of time extending from October, 1939, through March, 1940. Among his preaching engagements Professor Myers lists Pleasant Green Methodist Church; Steele Street, Sanford; Front Street, Burlington; and Coburn Memorial Church in Salisbury. He is a delegate of the North Carolina Conference to the Jurisdictional Conference.

DR. J. M. ORMOND served as Dean of the North Carolina Pastors' School and Rural Church Institute. During the summer he taught two Standard Training courses, one at Wilmington, N. C., and the other at the Kentucky Pastors' School. Among his speaking engagements are listed sermons at Roxboro Methodist Church; Wanchese Methodist Church; Manteo Methodist Church; Sanford Methodist Church; and Richlands Methodist Church; all in the North Carolina Conference. He also dedicated Zion Methodist Church in Gates County; spoke at the Rotary Club of Greenville and addressed the U. D. C. at Hookerton, N. C. Dr. Ormond spent seven weeks in touring Europe where he attended the All-European Methodist Conference at Copenhagen. He lists as the greatest event of this trip the fact that he left Europe a week before hostilities began. Dr. Ormond received the honorary degree of Doctor of Divinity at Randolph Macon College, Ashland, Virginia, in June. He is a member of the North Carolina Conference delegations to the General and Jurisdictional Conferences.

DR. ALBERT C. OUTLER preached in All Saints Episcopal Church, at Birmingham, Alabama, and at several churches in Georgia. He has published an article on "Origen and the *Regulae Fidei*" in the October issue of *Church History*, Volume viii, Number 3.

DR. GILBERT T. ROWE delivered a series of addresses at the Troy Conference, Saratoga Springs, N. Y., early in the summer. He spent several weeks in Texas teaching in the Pastors' Schools at Georgetown, and also at Dallas. He taught a course during July at the Conference for Adult Workers, Lake Junaluska. He also conducted a Bible Conference at Gastonia, Sept. 3-6. Dr. Rowe assisted the Reverend Daniel Lane in a revival at Calvary Church, Durham, during the early days of October. He is a

delegate of the Western North Carolina Conference to the General and Jurisdictional Conferences of the Methodist Church.

DEAN RUSSELL gave a series of five devotional addresses at the N. C. Pastors' School; attended the New York Yearly Meeting of Friends at Keuka College, New York, where he lectured on "The World Council of Churches" and preached; he also preached at the Summer School Chapel of Cornell University. Dr. Russell attended the North Carolina Yearly Meeting of Friends, August 10-13; August 18-20 he attended another similar meeting at Wilmington, Ohio, where he lectured and preached. He gave the baccalaureate sermon for the summer term of Wilmington College. Dr. Russell also preached at the Methodist Church, Myrtle Beach, S. C., at which place he spent most of the summer. He prepared a series of lessons on the prophets for the *Church School Magazine* to appear next spring. On October 6-8 he attended a Regional Conference of the Peace Committee of the North Carolina Yearly Meeting of Friends at Guilford College, where he lectured on "Friends, Peace Principles," and also preached. The degree of Doctor of Letters was conferred on Dean Russell on October 18 by Boston University in connection with the celebration of the Centennial of Boston University School of Theology.

DR. SHELTON SMITH taught in the Duke Summer School during the first term and during the second term wrote an article for *Christendom* which will be published this fall. He also served as Acting Secretary of the North Carolina Council of Churches.

DR. H. E. SPENCE taught in the first session of the Duke University Summer School during which time he also acted as supply Pastor of the Trinity Avenue Presbyterian Church. Other preaching engagements for the summer included the preaching of the commencement sermon at Louisburg College and sermons before the congregations of the Second Presbyterian Church in Raleigh; Steele Street Methodist Church, Sanford; and Halstead Memorial Church, Norfolk, Va. Other religious activities included arrangement and conducting of the program of worship for the Pastors' School and teaching a standard training course at the Raleigh Training School. The course given was "The Teachings of Jesus." Dr. Spence also gave a series of lectures in August at the Blue Ridge Drama Institute. During that week he also spoke before the Black Mountain Lions' Club and made a radio address over radio station WWNC, Asheville, N. C. Dr. Spence spoke at the banquet of the State-wide Retail Merchants Association on the subject "Seven Secrets of Success in Salesmanship." He

addressed the Conference on Education as Guidance, held at Duke University in August, on the subject, "Guidance in Religion and a Sane Philosophy of Life." He recently spoke at the Woman's Club in Raleigh on the subject "Religion in Public Education."

DR. W. F. STINESPRING spent the summer in research on the history of Palestinian archaeology. He also prepared a series of articles for the *Church School Magazine* to appear during the summer quarter of 1940. His article on "Hadrian in Palestine, 129/130 A.D." has just appeared in the September 1939 issue of the *Journal of the American Oriental Society*. He delivered the address at the formal opening of the School of Religion on September 28.

DR. RAY C. PETRY spent the first part of the summer in teaching at the Junaluska Summer School. The remainder of the summer was given over to a new series of researches on the History of Christian Community in the Middle Ages.

DR. H. H. DUBS spent the greater part of the summer in Durham working on a translation of the history of the Former Han Dynasty. He attended the Conference on Education as Guidance the latter part of July.

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### NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

*The Christian Hope for World Society.* John T. McNeill. Chicago: Willett, Clark & Co., 1937. 278 pp. \$2.50.

This tells "the story of the ideals and expectations for human society of leading Christian minds since the age of the church fathers." The book is clear, scholarly and illuminating.—H. H.

*New Frontiers of Religion.* Arthur L. Swift, Jr. New York: Macmillan, 1938. 171 pp. \$2.00.

Reviews "basic patterns of religious behavior" as found among primitives, "the church as a product of social change" in history and modern development, "the church as the cause of social change" and the "new frontiers" on which the church is called upon to function.—H. H.

*The American City and Its Church.* Samuel C. Kincheloc. New York: Friendship Press, 1938. 177 pp. \$1.00.

A brief and interesting picture of the modern city and its church, discussing what effect the city has upon the church and what effect the church has upon the city.—J. M. O.

*A Seven-Day Church at Work.* William S. Mitchell. New York: Funk and Wagnalls Company, 1929. 255 pp. \$2.00.

This is a story of the development and program of Wesley Church, Worcester, Mass., written by the minister of the church. Many of its activities are duplicated in some churches of the south. All those ministers who are concerned with a constructive program for a full community service will be interested in this story.—J. M. O.

*The Circuit Rider Dismounts.* Hunter D. Farish. Richmond: The Dietz Press, 1938. 400 pp. \$5.00.

This book is an interesting account of how the preachers of the Methodist Episcopal Church, South, in addition to riding circuits wielded great influence in racial, educational, social, and moral areas in the period between 1865 and 1900. The basis of the book was a thesis written by the author at Harvard University.—J. M. O.

*Our Faith.* Emil Brunner. Translated by John W. Rilling. New York: Charles Scribner's Sons, 1936. x + 153 pp. \$1.75.

The most intimate, helpful, and personal of all the writings of the man who is doing more than any other writer to bring about a cordial relation and understanding between advocates of the "Continental Theology" and the religious thinkers of this country. Pastors who may not find the larger works of Brunner accessible will greatly profit by carefully reading this book.—G. T. R.

*The Faith We Declare.* Edwin Lewis. Nashville: Cokesbury Press, 1939. 236 pp. \$2.00.

In these Fondren Lectures Dr. Lewis undertakes to present as plainly and directly as possible the vital doctrines which underlie the Christian experience of salvation. Here the speculation and controversial elements in theology are reduced to a minimum and the conviction common to all evangelical Christians are urgently pressed upon the reader. Nothing essential is left out, and less is added in the way of traditional interpretation than some of the more recent writings of Dr. Lewis would have led one to expect.—G. T. R.

*Contemporary Continental Theology.* W. M. Horton. New York and London: Harper and Brothers, 1938. xxi + 246 pp. \$2.00.

A companion volume to his *Contemporary English Theology*, published in 1936. This is a survey of the significant men and movements in European thought including the Greek Orthodox thinkers such as Berdyaev and Bulgakoff; the Roman Catholic theologians including Maritain and Przywara; German Protestant theologians including the Barthians and their critics; and, finally, Protestant thought outside Germany in Scandinavia, Holland, and France. The bibliography is especially useful.—A. C. O.



*A Companion to the Summa.* Walter Farrell. London: Sheed and Ward. viii + 459 pp. \$2.50.

To the man who would like to know more about Saint Thomas Aquinas but shrinks from tackling his *Summa Theologica* this book is a happy solution. In clear and interesting language Farrell accurately paraphrases the section of the *Summa* dealing with the principles of Christian ethics. As a concluding chapter he gives an analysis of modern ethical opinion which is very significant.—A. C. O.

*True Humanism.* Jacques Maritain. New York: Sheed and Ward. xvii + 304 pp. \$2.50.

Maritain refuses to give up the word *humanism* to the pagans and secularists of our time. He rejects with equal vigor any statement of Christian thought which insists upon the complete denial to man of ethical or cosmic significance. This book is a real resource for those who are trying to find a middle way between Barthianism and the secular liberalism from which it is a reaction.—A. C. O.

*Revelation and Response.* Edgar P. Dickie. New York: Charles Scribner's Sons. 278 pp. \$2.50.

This is an earnest grappling with the problems of religious knowledge. It seeks to lay down a certain basis for the affirmations of Christian faith and to establish the finality of the Christian gospel. It is very rewarding but not easy reading. A religious book club selection.—A. C. O.

*His Truth Endureth.* A Survey of the Beginnings and of Old Testament History in the Light of Archaeological Discoveries. James C. Muir. Philadelphia: National Publishing Co., 1937. viii + 304 pp. \$2.50.

The subtitle gives the real purport of the book; the title proper suggests the pervading homiletical tone. The author is an amateur and like many amateur archaeologists inclines toward fundamentalism, especially in regard to Moses; we are assured, e.g., that "the laws and ordinances of Moses owe nothing to previously existing codes of law." Good maps and illustrations decidedly improve the scientific value of the volume.—W. F. S.

*Abraham to Allenby.* G. Frederick Owen. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1939. 351 pp. \$2.50.

This book is much like the one noticed above, except that the scope is larger, carrying the account through the mediaeval and modern periods including Allenby's campaigns. A photograph of a Canaanite-Israelite revetment taken by the reviewer at Gibeah is included. In the light of subsequent events, it may be honestly doubted whether the British conquest was the glorious liberation which the author seems to think it was.—W. F. S.

*Die Zwölf Kleinen Propheten* (Handbuch zum alten Testament, Erste Reihe 14). Theodore H. Robinson and Friedrich Horst. Tübingen: J. C. B. Mohr, 1938. vi + 267 pp. RM 6.60.

Those of our friends, alumni, and students who read German, and occasionally buy a German book are advised to procure this excellent volume on the Minor Prophets. A large part of the work was written by Robinson in English and translated by the editor, Otto Eissfeldt; the German is consequently easy for those whose native language is English. For further details see R. E. Wolfe's review in *J. B. L.* 56.—W. F. S.

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